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Three months' preparation for reading Xe



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THREE MONTHS'

PREPARATION FOR READING XENOPHON.

*ADAPTED TO BE USED IN CONNECTION  
WITH HADLEY AND ALLEN'S, AND  
GOODWIN'S GRAMMAR.*

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## NOTE TO TEACHERS.

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It is common to spend nearly all of the first year's study of Greek upon the elements of the language in a book of lessons. So far as may be consistent with thoroughness in the rudiments, many desire to abridge that time—partly to begin the sooner in the reading which the colleges require, partly for the interest and the sense of progress, which the pupil finds greater in the pages of a classic than in the “hash” of a drill-book. What has been successfully attempted for Latin pupils in the “Six Weeks’ Preparation for Reading Cæsar,” is here essayed for beginners in Greek.

The first thing for them to acquire is the *inflections* of the language, rather than a vocabulary. Accordingly, while the memory is burdened with a multitude of new forms, a comparatively small number of words is here used in varied and frequent repetition. Large space is also devoted to the analysis of the verb, and to a simplified presentation of the use of the moods and tenses. The seven concluding ex-

ercises, consisting of sentences mostly taken from the "Anabasis," illustrate whatever is more difficult in the verb, as well as all the common rules of syntax.

Some parts of the exercises have been marked as optional. Other portions may be omitted at the discretion of the teacher, according to the needs of the pupil. Exercises from English into Greek have been omitted in the latter part of the book. But it will be of use to extemporize a few every day from the material of the lesson, and to continue the practice in connection with the reading of Xenophon.

After beginning Xenophon, instead of a strict reading in course, it is often better to defer the more difficult portions, such as the third and ninth chapters of the first book of the "Anabasis," until more facility has been acquired in the easier chapters of that book, and perhaps of the next.

Those who are interested in learning Greek mainly in order to read the New Testament, will find these lessons adapted to their desire for a preparation that is expeditious as well as thorough.

*December, 1884.*

# CONTENTS.

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	PAGE
I. Characters and Vocalization . . . . .	7
II. Verbs . . . . .	9
III. Nouns . . . . .	18
IV. The Article . . . . .	20
V. Adjectives . . . . .	28
VI. Pronouns . . . . .	31
VII. Participles . . . . .	48
VIII. Prepositions . . . . .	54
VOCABULARY . . . . .	83



## I. CHARACTERS AND VOCALIZATION.

[**Full-faced type** refers to Hadley's Grammar ; common type, to Goodwin's Grammar (G.). The figures refer to *sections*, except when preceded by *p.*, referring to the *page*.]

THE ALPHABET. — Repeat the *alphabet*. Write the same, setting down in parallel columns the Greek letters, their English equivalents, and their names in English. 5, 6 ; 1.

VOWELS. — What are the *vowels*? the *long* vowels? the *short* vowels? the *doubtful* vowels? Which are called the *open* vowels? which the *close* vowels? The *vowel sounds*. 9, 11, 12 ; 2, p. xi.

DIPHTHONGS. — What are the *diphthongs*? How formed? How sounded? What are the so-called *improper* diphthongs? 13, 14 ; 3.

BREATHINGS. — What are the signs called *breathings* intended to show? 17 ; 4. How are the breathings placed on *diphthongs*? 17, a ; 4, note 1. . Write several vowels and diphthongs, both with the *smooth* and with the *rough* breathing, and pronounce them accordingly.

What *consonant* takes the breathing? When? 18; 4, 2.

CONSONANTS.—What *classifications* of the *consonants*? Write the same, and memorize thoroughly. Which consonants can *end* a Greek word? 19, 22–27, 85; 5, 6, 7.

ELISION.—What is *elision*, and how marked? 79; 12.

Notice that elision occurs in English poetry, as in the line,  
 “I sing th’ Almighty Power of God.”

SYLLABICATION.—What determines the *number of syllables* in every Greek word? Which is the *penult*? the *antepenult*? In dividing a word into syllables, how are the *consonants* to be placed? 89–91; 18, and note 1.

### EXERCISE I.

Turn to any of the exercises in this book, and *name the consonants* according to their classifications, as learned above. Take several words, and *divide them into syllables* according to the rules for placing consonants in syllabication. Name different syllables as *penult*, *antepenult*, and *pure*.

QUANTITY.—When is a syllable said to be *long by nature*? *long by position*? *common*? 92–94; 19, 20.

ACCENT.—What *accents*? What *syllables* can receive them? Where is the accent of a diphthong

placed? What diphthongs are treated in accentuation the same as short vowels? 95, 96 a, 99, 102; 21, 1, and note 2; 22, note 1.

Define the terms *oxytone*, *paroxytone*, *proparoxytone*, *perispomenon*, *properispomenon*, *barytone*. Turn to any of the exercises in this book, and point out instances of each. What is *recessive* accent? 99, 104 b; 21, 2, 3.

Commit to memory the primary rules of accent as affected by quantity and by connected discourse. 100, 101, 108; 22, 23.

What happens to the accent in *elision*? 107; 24, 3.

What *punctuation marks* are used in Greek? 121; 31.

## EXERCISE II.

Read one or more of the exercises in this book for practice in pronunciation. In so doing be careful to lay the accent of the voice only on syllables marked with the acute or the circumflex.

## II. VERBS.

SUMMARY.—What *voices*, *moods*, *tenses*, *numbers*, and *persons* has the verb in Greek? 298–301; 88–91.

PRINCIPAL PARTS.—A verb is described by giving its principal parts. 304 c; 92, 5.

THE STEM.—What is the *verb-stem*? 307; 92.

The *simple idea* predicated by the verb is expressed in its *stem*. The requisite *modifications* of that idea are expressed in the modifications added by the other elements of the full form; as, the *augment*, the *tense-sign*, the *personal ending*, etc.

VERBS IN *-ω* AND *-μ*.—The present tense of about nineteen out of every twenty Greek verbs ends in *-ω*. The present of the others ends in *-μ*. *The two main forms of conjugation* are thus constituted.

MUTE VERBS, ETC.—What classification of verbs according to the *final letter* of the theme or stem? 309; 92, 3, and note.

THE AUGMENT.—To express *past time*, the stem of verbs beginning with a consonant receives, in the past tenses of the indicative, the prefix *ἐ*, which is called *the syllabic augment*. 354, 355; 100, 1.

THE PERSONAL ENDINGS.—The *endings* of the verb-form express the *person* of the subject, singular, dual, and plural. They are, in their origin, fragments of pronouns of the first, second, and third person. Consequently it is unnecessary, in Greek, to express the subject pronoun separately, as in English, except for emphasis or distinction.

Learn the endings of the *active voice*, indicative, subjunctive, and optative. 376, 378, 379; 112, 2, and note.

THE CONNECTING VOWELS.—In *-ω* verbs, *a variable vowel* connects the stem with the ending. This vowel,



in the present and imperfect, the future and the second aorist, is *ο* before *μ* and *ν*, and in the optative; elsewhere, *ε*. *ο* and *ε* are lengthened to *ω* and *η*, respectively, in the subjunctive. In the singular of the present and future indicative active, the loss of the personal endings lengthens *ο* and *ε* to *ω* and *ει*.

The several elements of the verb form are distinguished by hyphens in the following paradigm, which is to be learned, together with the English equivalents.

*Paradigm of the Present and Imperfect Indicative of the Ω conjugation, Active Voice.*

*Tense-Stem, λῦ-.*

Present.		Imperfect.	
<i>I loose, or am loosening.</i>		<i>I was loosening, or I loosed.</i>	
Sing. 1.	λῦ-ω	ἔ-λῦ-ο-ν	
2.	-ει-ς	-ε-ς	
3.	-ει	-ε	
Dual 2.	-ε-τον	-ε-τον	
3.	-ε-τον	-έ-την	
Plur. 1.	-ο-μεν	-ο-μεν	
2.	-ε-τε	-ε-τε	
3.	-ου-σι (for ο-νσι).	-ο-ν (314; 96).	

Observe that the long vowel, in the ending of the third person dual of the imperfect, draws the accent from the antepenult to the penult. 100 b, 386; 26.

Observe the *compensative lengthening* of the 3d plural present. 34; 16, 6.

Commit the following verbs to memory, and inflect each stem according to the paradigm, pronouncing as accented.

διώκ-ω	<i>pursue</i>
θύ-ω	<i>sacrifice</i>
κελεύ-ω	<i>command</i>
λέγ-ω	<i>say, speak</i>
παί-ω	<i>strike</i>
πέμπ-ω	<i>send</i>

Write out the inflection of one or more of these, with the accents.

### EXERCISE III.

*Translate.*—1. λύετε. 2. διώκουσιν.<sup>1</sup> 3. θύει. 4. ἔλεγεν.<sup>1</sup> 5. ἐπαλομεν. 6. ἐλεγέτην. 7. κελεύεις. 8. ἔπαιες. 9. ἔπεμπον. 10. παίετε. 11. ἐκελεύετον.

*Translate into Greek.*—1. We loose. 2. They say. 3. He was sacrificing. 4. You two were commanding. 5. I was pursuing. 6. He is sending. 7. They were striking.

### *The Future Tense.*

TENSE-SIGN.—The insertion of σ, as a tense-sign, between the stem and the connecting vowel, constitutes the difference between the future form and the present. 420 ; 110, II.

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<sup>1</sup> For the added consonant ("ν movable"), see 87 and b ; 13.

*Paradigm of the Future Indicative Active, Ω conjugation.*

*Tense-stem, λύσ-.*

*I shall loose.*

Sing.	1.	λύσ-ω
	2.	-ει-ς
	3.	-ει
Dual	2.	-ε-τον
	3.	-ε-τον
Plur.	1.	-ο-μεν
	2.	-ε-τε
	3.	-ου-σι (for -ο-νσι) (315; 96).

Form the future tenses of the stems already learned.

CONSONANT CHANGES.—Observe that  $\sigma$ , added to the final  $\kappa$  of the stem  $\delta\iota\omega\kappa$ -, and  $\gamma$  of the stem  $\lambda\epsilon\gamma$ -, makes  $\xi$  ( $\kappa\varsigma$ ), and added to the final  $\pi$  of the stem  $\pi\epsilon\mu\pi$ - makes  $\psi$  ( $\pi\varsigma$ ). 26, 54; 5, 2, 16, 2.

Inflect the future tenses above formed, giving the English equivalents throughout.

Write out the inflection of one or more of these, distinguishing by hyphens the several elements of the forms.

EXERCISE IV.

*Translate.*—1. λύσεις. 2. διώξει. 3. θύσετε. 4. κελεύσομεν. 5. παίσουσιν. 6. πέμψω. 7. λέξεται. 8. ἐλέγεται. 9. παλομεν. 10. πέμψομεν. 11. κελεύετε. 12. κελεύσετε. 13. λέγει. 14. λέξει.

*Translate into Greek.*—1. We shall loose. 2. He will say. 3. You will command. 4. You two will strike. 5. They will sacrifice. 6. We shall send. 7. I will command. 8. They pursue. 9. They will pursue. 10. You send. 11. You will send. 12. He was saying. 13. They were pursuing.

### *The Subjunctive and Optative Moods.*

The subjunctive and optative are distinguished by characteristic vowels or diphthongs.

The subjunctive simply lengthens the connecting vowels of the indicative, substituting  $\omega$  and  $\eta$ , respectively, for  $o$  and  $\epsilon$ , and  $\eta$  for  $\epsilon\iota$ .

The optative is characterized by the vowel  $\iota$ . This is preceded by the connecting vowel  $o$  (in the first aorist active and middle,  $\alpha$ ), forming the diphthong  $oi$  (aorist,  $\alpha\iota$ ). Before final  $\nu$  of the third person plural  $\iota$  becomes  $\iota\epsilon$ .

The personal endings of the subjunctive are the same as those of the indicative present. Those of the optative are the same as those of the imperfect indicative, except in the first person singular, which ends in  $-\mu\iota$ .

Certain tenses are wanting in both the subjunctive and the optative, as the imperfect and pluperfect, which exist only in the indicative. The subjunctive, also, referring as it does in a general way to futurity, has no special form for the future tense.

*Paradigm of the Present Subjunctive, and Present and Future Optative, Ω conjugation.*

*Tense-stem, λῡ-.    Tense-stem, λῡ-.    Tense-stem, λῡσ-.*

	Subjunctive.	Opt. Present.	Opt. Future.
Sing. 1.	λῡ-ω	λῡ-οι-μι	λῡ-σ-οι-μι
2.	-ῃ-ς	-οι-ς	-οι-ς
3.	-ῃ	-οι	-οι
Dual 2.	-ῃ-τον	-οι-τον	-οι-τον
3.	-ῃ-τον	-οι-την	-οι-την
Plur. 1.	-ω-μεν	-οι-μεν	-οι-μεν
2.	-ῃ-τε	-οι-τε	-οι-τε
3.	-ω-σι	-οιε-ν	-οιε-ν

(314, 315; 96).

Form each of the stems thus far given, in the subjunctive and optative present, and in the optative future. Inflect each tense thus formed according to the paradigm.

Write out the inflection of one or more of these, separating the elements of each form by hyphens.

*Uses of the Subjunctive and Optative.*

These are so important as to require attention from the first.

The English equivalents of the subjunctive and optative vary according to the connection. The following is a simplified statement of the principal uses.

## I. In independent sentences.

1. The *subjunctive*, chiefly in the first person, is used in questions implying *doubt*. 886, 3; 256.

τί λέγω; *what am I to say?* or, *why should I say?* (τί = *what?* or, *why?*)

μὴ λέγω; *am I not to say?* (μὴ = *not.*)

2. The *subjunctive*, also, is used, in the first person plural, in *exhortations*. 866, 1; 253.

παίωμεν, *let us strike.*

μὴ παίωμεν, *let us not strike.*

3. The *optative* is used to express *wish*, and from this takes its name (Latin *opto*, to wish). 870; 251.

λέγοιτε, *may you say.*

μὴ λέγοιτε, *may you not say.*

## II. In connected clauses.

1. The *subjunctive* and *optative* are used to express what is *conditional*, as the equivalents of the English indicative, with *if*, or potential, with or without *if*.

(a.) When the consequence *will* follow, the *subjunctive* with *ἐάν* (*if*) expresses the *condition*. 898; 223.

ἐὰν λέγωμεν, παύσει, *if we speak, he will strike.*

(b.) When the consequence *would* or *might* follow, the *optative* expresses both the condition and the consequence; the former with *εἰ* (*if*), and the latter with *ἄν* (not translated). 900; 224.

ἐάν is restricted to the subjunctive, which does not use the simple εἰ. ἐάν = εἰ ἄν.

εἰ λέγοιμεν, διώκοι ἄν, or, — ἄν διώκοι, *if we should speak (or, spoke), he would pursue.*

2. The *optative* is also frequently used, *after a past tense*, as an equivalent of the English preterite, or past potential, preceded by ΤΗΑΤ, Greek ὅτι, in *narrating* what another has said. 932, 2; 242, 1, (b).

ἔλεγεν, ὅτι διώκοι, *he said, that he was pursuing.*

ἔλεγεν, ὅτι διώξοι, *he said, that he would pursue.*

Nor with the indicative is οὐ, οὐκ before a *smooth* vowel. 88; 13, 2.

Nor with the subjunctive is μή.

Nor with the optative of *wish* is μή.

Nor with the optative (or indicative) of *condition* is μή.

Nor with the optative of *consequence* and *narration* is οὐ.

Commit these rules to memory, as well as the examples, as models for the exercises.

PROCLITICS.—Observe that εἰ (*if*) and οὐ (*not*) have *no accent*. They are pronounced as if an unaccented part of the word following, like the English article *the* before a noun. From this *leaning* on the accent of the following word they are called *proclitics* (προκλίνω, *to lean forward*). 111; 29.

Observe that the *interrogative* τί (*what?* or, *why?*) never changes its acute accent to the grave before a word following. 277, a; 84, note 2.

## EXERCISE V.

*Translate.*—1. οὐ λέγομεν. 2. μὴ λέγωμεν. 3. εἰ μὴ λέγωμεν, οὐ διώξετε. 4. λέγετε, ὅτι διώκουσιν. 5. ἐλέγετε, ὅτι διώκοιεν. 6. ἔλεγον, ὅτι διώξοιεν. 7. μὴ λέγω; 8. τί θύωμεν; 9. εἰ κελεύοις, οὐκ ἂν θύοιμεν. 10. μὴ κελεύοιτε. 11. εἰ πέμποι, λέγοις ἂν. 12. εἰ κελεύητε, πέμψομεν. 13. οὐ παίσομεν.

*Translate into Greek.*—1. We are not sacrificing. 2. Let us not sacrifice. 3. If they command, we shall not pursue. 4. If they commanded (or, should command), we should not pursue. 5. He will say, that they are sacrificing. 6. We said, that they were sacrificing. 7. He said, that they would sacrifice. 8. If they pursue, we shall strike. 9. If you pursued (or, should pursue), we should strike. 10. Let us send. 11. We shall not send. 12. What will he say? 13. Why should I speak?

## III. NOUNS.

*Vowel-Declension; a forms, called the First Declension.*

THE STEM.—What is the *noun stem*? 130; 32, 2.

In nouns as in verbs, the simple idea expressed by the noun is in the stem, and its necessary modifications are added in the case-endings.

DECLENSION.—What three forms of *declension*? 131, 132; 34.



Learn the general rules for *gender*. 124–127; 33, 2, and notes.

CASE AND NUMBER.—What *numbers* and *cases* in declension? Which cases are *alike*? 123; 33, 1, 3.

CASE-ENDINGS.—Learn the *Table* of the case-endings, noting (in G.) where long *a* (*ā*) occurs. 133; 36.

Learn the general rule for the nominative endings of the first declension, according to their gender. 134; 35.

*a* LONG OR SHORT.—What nouns have *ā* throughout the singular? What have *ā* in the nominative, accusative, and vocative singular? When is the vocative singular distinguished by *ā*? 138, 139, 140, 148, 147; 37, 2, and notes.

ACCENT.—Observe that the *accent* remains on the same syllable as in the nominative, if the quantity of the final syllable is unchanged, but that *the genitive plural is always a perispomenon*; as, *χώρα, χώρας, χωρῶν*. 123, 141; 25, 1, 2.

When the nominative is oxytone, the genitive and dative in all numbers must be perispomenon; as, *τιμή, τιμῆς, τιμαῖς*. 129; 25, 2.

When *ā* in the nominative changes to *ā* or *η* in the genitive or dative, *a proparoxytone or properispomenon must change to a paroxytone*; as, *γέφυρα, γεφύρας; γλώσσα, γλώσσης*. 100 b; 22, 1, 2.

*Paradigms of the First Declension.*

Commit to memory the feminine paradigms, τιμή, *honor*, χώρα, *land*, and the masculine paradigms, πολίτης, *citizen*, νεανίας, *young man*, like ταμίας (G.), *steward*. 135, 145; 37.

Like τιμή inflect κώμη, *village*.

“ χώρα “ θύσια, *sacrifice*.

“ πολίτης “ ληστής, *robber*.

“ γέφυρᾶ, *bridge* (135; p. 29).

“ ἄμαξᾶ, *wagon* (gen. -ης, dat. -η).

Write out one or more of these, marking the accent and the quantity of *a* in the final syllables.

## IV. THE ARTICLE.

PARADIGM.—Learn the paradigm of the *Article*. 272; 78.

Inflect each of the nouns above given in combination with the form of the article appropriate to its gender, feminine or masculine; as,

nom. ἡ τιμή, *the honor*; gen. τῆς τιμῆς, *of the honor*, etc.

nom. ὁ ληστής, *the robber*; gen. τοῦ ληστοῦ, *of the robber*, etc.

Observe that the nominative forms of the article, ὁ, ἡ, οἱ, αἱ, are *proclitics*, like οὐ and εἰ. See page 17.

Write out one or more of the combined inflections of the article and noun.

POSITION.—Dependent genitives (except partitives and personal pronouns) stand *between the article and its noun*; as,

ἡ τῶν νεανιῶν ἄμαξα, *the young men's wagon.*

So, likewise, all expressions that have the force of an attributive adjective; as,

ἡ ἐκ τῆς κώμης ὁδός, *the road out of the village.*

See 666, a, b; 142, note.

### EXERCISE VI.

*Translate.*—1. Ἐλεγεν, ὅτι τοὺς ληστὰς διώκοι. 2. οἱ πολῖται οὐ διώξουσιν τὸν ληστήν. 3. τί λέγωμεν τῷ νεανίᾳ;<sup>1</sup> 4. μὴ λέγωμεν τοῖς νεανίαις. 5. μὴ οἱ λησταὶ τὴν γέφυραν λύοιεν. 6. ἐὰν κελεύητε, πέμψομεν τὰς ἀμάξας. 7. εἰ κελεύετε, πέμποιμεν ἂν τὴν ἄμαξαν. 8. εἰ μὴ κελεύοις, οὐκ ἂν πέμπωι τὰς θυσίας. 9. αἱ ἐκ τῆς κώμης ἄμαξαι ἔφερον<sup>1</sup> τοὺς τῆς χώρας νεανίας. 10. κελεύσομεν τοῖς πολῖταις.<sup>2</sup>

*Translate into Greek.*—1. They say, that they are pursuing the robber. 2. They said, that they were pursuing the two robbers. 3. You said, that the two citizens would pursue the robbers. 4. The citizens of the villages were breaking (loosing) the bridges. 5. Let us not send the wagons. 6. What am I to send to the young man?<sup>1</sup> 7. May the robbers not pursue the citizens. 8. If they should not pursue, we would

<sup>1</sup> See VOCABULARY 1, p. 25.

<sup>2</sup> 763, 764; 184, 1.

not break the bridge. 9. He will command the citizens<sup>1</sup> of the land. 10. If you tell (say to) the two citizens the road<sup>2</sup> out of the village, they will send the young men.

*Vowel-Declension; o forms, called the Second Declension.*

STEMS, ETC.—Learn the general rule for the *stems*, *nominative endings*, and *genders* of the *o* forms. 151; 40.

ENDINGS.—Learn the *Table* of the case-endings, observing what cases have the same endings. 133 (see 154); 41.

ACCENT.—The rules of accent given for the First Declension (page 19) apply in the Second Declension, except as to the genitive plural, which is accented like the genitive singular.

PARADIGMS.—Commit to memory the paradigms *ἄνθρωπος*, *man*, and *δῶρον*, *gift*, observing the changes of *accent* required by changes of *quantity* in the final syllables. 153; 42.

Inflect the same in combination with the masculine and neuter article respectively; as,

nom. ὁ ἄνθρωπος, gen. τοῦ ἀνθρώπου, etc.

“ τὸ δῶρον, “ τοῦ δώρου, etc.

<sup>1</sup> 763, 764; 184, 1.

<sup>2</sup> τὴν ὁδόν; see p. 23, top.

In like manner inflect, with the article, ὁ θεός, *the god*, ἡ ὁδός, *the way*, τὸ ὄπλον, *the weapon*. See 155; 42, note.

Write out one or more of these forms, with the accent, marking the quantity of a short.

## EXERCISE VII.

*Translate.*—1. Οἱ θεοὶ τοῖς ἀνθρώποις δῶρα πέμπουσιν. 2. τὸν ληστὴν τοῖς ὅπλοις<sup>1</sup> διώξομεν. 3. τὰς ὁδοὺς τῷ ἀνθρώπῳ ἔλεγε.<sup>2</sup> 4. τοῖς τῆς χώρας θεοῖς θύομεν. 5. τί τῷ θεῷ θύσετε; 6. τί τῷ ληστῇ τὴν ὁδὸν λέγωμεν; 7. ἔλεγεν, ὅτι οἱ λησταὶ τὸν ἄνθρωπον τοῖς<sup>3</sup> ὅπλοις οὐ παλοῖεν. 8. ἐὰν κελεύῃς τῷ ἀνθρώπῳ, τὸ δῶρον οὐ πέμψει. 9. εἰ μὴ κελεύοις τῷ νεανίᾳ, οὐκ ἂν τὰς ὁδοὺς τῷ πολίτῃ λέγοι. 10. οἱ θεοὶ τῷ ληστῇ τὴν ὁδὸν μὴ λέγοιεν. 11. οἱ τῆς κώμης ἄνθρωποι δῶρα τοῖς τῆς χώρας θεοῖς ἔπεμπον.

*Translate into Greek.*—1. The men were sending gifts to the gods. 2. Let us pursue the men of the village. 3. The robbers will strike the men with their<sup>3</sup> weapons. 4. They said, that the two robbers would strike the men. 5. What will you sacrifice to the god of the land? 6. May the gods tell (say to) the men<sup>4</sup> their<sup>3</sup> way. 7. If the gods do not tell the man his<sup>3</sup> way, he will not break the bridge. 8. If you should not tell the man the way, he would not send the wagon. 9. May the robbers not strike the

<sup>1</sup> 776; 188. <sup>2</sup> λέγω = *to tell*. <sup>3</sup> 658; 141, note 2. <sup>4</sup> 763, 764; 184, 1.

citizens with their weapons. 10. Why are we to send gifts?

*The Imperative and Infinitive Moods.*

IMP.—The imperative, expressing *command*, etc., is used only in the *second* and *third* persons. As it refers to futurity, it has, like the subjunctive, no special form for the future tense. 873; 252.

INF.—The only peculiarity of the Greek infinitive, which requires special notice here, is its use as a *verbal noun* in connection with the *neuter* article. In this use it corresponds with the use of the English verbal noun in *-ing*. 938, 959; 258.

τὸ λύειν τὴν γέφυραν, *the breaking the bridge*.

τὸ τὴν ἐπιστολὴν γράφειν, *the writing the letter*.

CONNECTING VOWELS.—The *connecting vowels* of the imperative and infinitive present and future are the same as those of the indicative in the same tenses, *ο* before *ν*, elsewhere, *ε*.

ENDINGS.—Learn the *Table* of the endings of the imperative active. The ending of the present and future infinitive active is *-εν*, contracted with a connecting *ε* to *ει*. 380, 381, 383, 2; 116, 1, 117, 1.

Nor with the imperative is *μή*. 1019; 283, 2.

Nor with the infinitive is *μή*, except in narration or indirect discourse, where the *οὐ* of direct discourse is generally retained. 1023, 1024; 283, 3.

*Paradigm of the Present Imperative, and Present and Future Infinitive, Ω conjugation.*

*Tense-stems, λῦ-, λῦσ-.*

Imv. Sing. 2.	λῦ-ε loose (thou)
3.	-έτω let him loose
Dual 2.	-ε-τον
3.	έ-των
Plur. 2.	-ε-τε loose (ye)
3.	έ-τωσαν, or ό-ντων

Inf. Pres. λῦ-ει-ν to loose

Fut. λῦ-σ-ει-ν to intend to loose

(314, 315 ; 96).

Observe the forms in which the lengthening of the final syllable draws the accent upon the penult.

Observe that, in λῦε, the shortening of the final syllable requires the long penult to take the circumflex.

Form each of the stems thus far given (διωκ-, θυ-, κελευ-, λεγ-, παι-, πεμπ-) in the present imperative and present and future infinitive. Inflect the imperative tenses thus formed according to the paradigm.

Write out one or more of the tenses thus formed.

VOCABULARY 1.

βλέπω, *see* : impf. ἔβλεπον, fut. βλέψω.

γράφω, *write* " ἔγραφον " γράψω.

φέρω, *bring* " ἔφερον " οἶσω (irreg).

ἄρχω, *rule* " ἡρχον " ἄρξω.

ἄγω, *conduct* " ἡγον " ἄξω.

Observe the TEMPORAL AUGMENT (instead of the syllabic ε-) in the imperfect (and aorist) tenses of verbs beginning with a short vowel. 354, 356, 357; 100, 2, 103.

Inflect the verbs above given in the several moods and tenses, according to the paradigms thus far learned.

Write out one or more of them fully.

For the consonant changes in βλέπω for βλέπ-σω, γράψω for γράφ-σω, ἄρξω for ἄρχ-σω, ἄξω for ἄγ-σω, see 421 a; 110, II.

## VOCABULARY 2.

ἐπιστολή, *letter*, ἡ, like τιμή, Dec. 1.

λόγος, *word, story*, ὁ, like ἄνθρωπος, Dec. 2.

ἵππος, *horse*, ὁ, like ἄνθρωπος, Dec. 2.

εἰς, *into*, preposition with accusative, *proclitic*.

ἐκ, *out of* “ “ “ *genitive*, “

καί, *and*, conjunction.

Inflect each of the above nouns in combination with the proper form of the article.

Commit the foregoing vocabularies to memory.

*Sections in the Exercises prefixed with an asterisk (\*) may be read or omitted, as preferred.*

## EXERCISE VIII.

*Translate.*—1. Τῷ τῆς κόμης πολίτῃ γράψομεν ἐπιστολὰς. 2. ἡ ὁδὸς ἐκ τῆς χώρας ἦγεν. 3. ἐβλέπετε τοὺς ἵππους καὶ τὰς ἁμάξας. 4. ἄρξεις τῶν κωμῶν.<sup>1</sup> 5. τὸ ἄρχειν τῶν κωμῶν τιμὴν οἷσει τῷ πολίτῃ. 6. ἀγέτω τὸν ἵππον εἰς τὴν κώμην. 7. διωκόντων τοὺς ληστὰς τοῖς ἵπποις.<sup>2</sup> 8. λέγετε τὸν τοῦ νεαυλοῦ λόγον

<sup>1</sup> 741; 171, 3.

<sup>2</sup> 776; 188, 1.



τοῖς πολίταις. 9. κέλευε τοῖς πολίταις μὴ λύειν τὰς γεφύρας. 10. γράφετε τῷ ἀνθρώπῳ πέμπειν τοὺς ἵππους. 11. βλέψετε τὴν ἐκ τῆς κώμης ὁδόν.

\* 12. Ἐὰν τῆς χώρας ἄρχῃς, οἱ ἄνθρωποι δῶρα οἴσουσιν. 13. εἰ τῆς χώρας ἄρχοις, οἱ πολῖται δῶρα φέροιεν ἅν. 14. ἔλεγεν, ὅτι οἱ θεοὶ τῶν ἀνθρώπων ἄρχοιεν. 15. ἔλεγε, ὅτι τὸ ἄρχειν τῆς χώρας τιμὴν οὐ φέροι. 16. τί<sup>3</sup> γράφωμεν τὰς ἐπιστολάς; 17. οἱ ἄνθρωποι τοὺς θεοὺς οὐ βλέπουσιν. 18. κέλευε τῷ νεανίᾳ μὴ λύειν τὸν ἵππον.

*Translate into Greek.*—1. The road will conduct into the village. 2. Let the young men bring the letters. 3. You will rule the land.<sup>1</sup> 4. To rule the land will bring honor to the citizen. 5. Command the young man to write a letter. 6. Let him conduct the robbers out of the land. 7. We will tell the men the word of (the<sup>4</sup>) God. 8. (The) God will see the men. 9. Let (the) men bring gifts to (the) God. 10. We commanded to pursue the robber with the horses.<sup>2</sup> 11. Why did you write not to send the letters?

\* 13. If we rule the land, we shall bring honor to the citizens. 14. If you should sacrifice, you would bring honor to the gods. 15. They said, that they did not see the wagon. 16. You said, that to send the gifts would bring honor to the men. 17. Let us not write the letters. 18. Let the young man write. 19. Command the man not to loose the horses.

<sup>1</sup> 741; 171, 3.    <sup>2</sup> 776; 188, 1.    <sup>3</sup> 719 c; 160, 2, note.

<sup>4</sup> 660 b; 141, note 1.

## V. ADJECTIVES.

*The Vowel (or, First and Second) Declension.*

Most of these have, like the article, *forms for each of the three genders*, and agree with the gender, number, and case of the connected noun. See 222; 62, 1 and 2.

INFLECTION.—Inflect *ικανός*, *able, sufficient*, like *ἀγαθός*, 222, or *σοφός*, 62, 3. Inflect *πλούσιος*, *rich*, like *φίλιος*, 222, or *ἄξιος*, 62, 3.

In inflecting it is convenient to give the full form in the masculine of each case, and merely the endings for the other cases; thus:

nom. *ικανός*, -ή, -όν, gen. *ικανού*, -ῆς, -ού.

But *if the place of the accent changes*, the differently accented forms should be given in full.

Inflect the same adjectives, each in combination with a noun; as,

*ικανός*, or *πλούσιος*, *ἄνθρωπος*, *an able, or rich, man.*

*ικανή*, or *πλουσία*, *τιμή*, *sufficient, or rich, honor.*

*ικανόν*, or *πλούσιον*, *δῶρον*, *a sufficient, or rich, gift.*

Observe that the rules already learned under the first declension of nouns determine whether the adjective of the first declension has *ā* or *η* in the singular.

*οὐ* before a *rough* vowel becomes *οὐχ*; as, *οὐχ ἱκανός*, *unable, insufficient.* 88; 13, 2.

COMPARISON.—These adjectives form the compara-

tive and superlative by adding to the masculine stem of the positive the endings,

-τερος, *ᾱ*-, -ον, for the comparative.

-τᾶτος, -η, -ον, for the superlative.

Before these endings final *ο* of the stem becomes *ω*, if the preceding syllable is short; thus:

ἱκανώ-τερος, -τατος; πλουσιώ-τερος, -τατος; but, μῶρος, *foolish*, μωρό-τερος, -τατος. See 248, 249; 71.

Inflect in combination,

πλουσιωτέρα θυσία, *a richer sacrifice*.

μωρότατος ληστής, *a most foolish robber*.

Write out one of these combined inflections, with special attention to the accent.

POSITION.—The *position* of the adjective in connection with the article indicates whether the adjective is employed as an *attribute* or as a *predicate* of the noun. 666, 670; 142, 1 and 3.

Attributive position: ὁ πλούσιος ἄνθρωπος, *the rich man*.

Predicative: ὁ ἄνθρωπος πλούσιος, or πλούσιος ὁ ἄνθρωπος, *the man (who is) rich*.

In like manner join ἱκανός with ἡ τιμή, and μῶρος with ὁ λόγος, both attributively and predicatively.

A tense of the verb *to be* (εἶμι) may often be supplied, when the adjective is in the *predicative* position; as,

ἱκανοὶ οἱ ἵπποι διώκειν, *able (are) the horses to pursue*.

An adjective preceded by the article is often used *substantively*, without a noun, especially in the plural. 621; 139.

οἱ πλούσιοι, *the rich*. οἱ μῶροι, *fools*.  
ὁ πλούσιος, *the rich man*.

For the sake of review, the following exercise upon adjectives is made up of sentences taken from preceding exercises.

### EXERCISE IX.

*Translate.*—1. Λέγωμεν τῷ νεανίᾳ μῶρον. 2. ἐὰν κελεύητε, θύσομεν τὰς θυσίας ἱκανωτάτας. 3. οἱ θεοὶ τοῖς μῶροις ἀνθρώποις πλούσια δῶρα πέμπουσιν. 4. εἰ μὴ διώκοιεν, πέμποιμεν ἂν τὰ<sup>1</sup> δῶρα τὰ πλουσιώτατα. 5. τὸ ἄρχειν τῶν πλουσίων κωμῶν<sup>2</sup> τιμὴν ἔφερε τῷ πλουσίῳ πολίτῃ. 6. τὸ ἄρχειν τῶν πλουσίων<sup>3</sup> τιμὴν οὐκ οἶσει τοῖς μῶροις. 7. ἱκαναὶ αἱ ἄμαξαι τὰ ὄπλα φέρειν. 8. ἱκανοὶ οἱ λησταὶ τοῖς<sup>4</sup> ὅπλοις<sup>5</sup> παίειν. 9. οὐχ ἱκανὸς ὁ μῶρος λέγειν τὴν ἐκ τῆς χώρας ὁδόν. 10. διωκόντων τοὺς ληστὰς τοῖς ἀνθρώποις<sup>6</sup> ἱκανωτέροις. 11. τὸ γράφειν ἐπιστολὰς τιμὴν οὐ φέρει τοῖς μῶροις.

*Translate into Greek.*—1. If we send rich gifts to the robbers, they will not pursue the foolish men. 2. To rule the land<sup>1</sup> (which is) richest will bring the honor (which is) most sufficient. 3. Sufficient (is)

<sup>1</sup> 668; 142, 2, Rem.

<sup>2</sup> Compare the accent of the noun and its adjective. The rule for the accent of the gen. pl., Dec. 1, does not hold in the feminine of barytone adjectives in -os. 222 b; 25, 2.

<sup>3</sup> 741; 171, 3.

<sup>4</sup> 658; 141, note 2.

<sup>5</sup> 776; 188, 1.

<sup>6</sup> 774; 188, 5.

the word of God. 4. Unable (is) the foolish man to write a letter. 5. May fools not rule the rich land. 6. The men (who were) ablest pursued the robbers. 7. You said, that you would send richer gifts to the citizens (who were) richest. 8. Most foolish (is) the story of the rich young men. 9. To send gifts to the rich will not bring honor to fools. 10. Let us command to pursue the robbers with the young men<sup>1</sup> (who are) ablest.

## VI. PRONOUNS.

ADJECTIVE PRONOUNS.—The *Demonstrative* Pronouns, οὗτος, *this*, and ἐκεῖνος, *that*, are construed like adjectives, and are inflected like adjectives of the first and second declension, except that the neuter singular, nominative and accusative, ends in ο. So also the *intensive* pronoun αὐτός. 695; 148.

Learn the paradigms. 265, 271, 272; 79, 83.

WITH THE ARTICLE.—A noun defined by the demonstrative pronoun requires the article in addition. But the article, so used, is not translated in English; as,

οὗτος ὁ λόγος, *this story.*

αὕτη ἡ κώμη, *this village.*

τοῦτο τὸ δῶρον, *this gift.*

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<sup>1</sup> 774; 188, 5.

POSITION.—The *demonstrative* pronoun must take the *predicative* position, that is, either before the article or after the noun; as, ἐκεῖνη ἡ ὁδός, or ἡ ὁδὸς ἐκεῖνη, *that way*. 673; 142, 4.

But the meaning of the *intensive* pronoun, αὐτός, depends on *its position*, as attributive or predicative. 679, 680, 1; 79, 2, 142, 4, note 6.

Attributive position: ὁ αὐτὸς λόγος, *the same story*.

Predicative position: αὐτὸς ὁ λόγος, *the very story*; or, ὁ λόγος αὐτός, *the story itself*.

Observe that the breathing and accent distinguish

αὕτη, fem. sing. of οὗτος, from

αὐτή “ “ “ αὐτός.

PERSON.—αὐτός, *without the article*, in the genitive, dative, and accusative, is used as the pronoun of the third person, *his, him, her, it*. In the nominative it is intensive. 682, 680, 2; 145, 1 and 2.

λέγει αὐτῷ, *he says to him, or, tells him*.

αὐτὸς λέγει, *he himself says*.

## EXERCISE X.

Translate.—1. Πέμπετε αὐτῷ τούτους τοὺς ἵππους καὶ τὰς ἀμάξας ἐκεῖνας. 2. αὕτη ἡ ἐπιστολὴ οὐχ ἱκανή<sup>1</sup> αὐτῷ.<sup>2</sup> 3. αὐτὸς ἔλεγεν, ὅτι τὰ δῶρα αὐτοῦ εἰς αὐτὴν τὴν κώμην πέμψοι. 4. αὐτοὺς τοὺς θεοὺς οὐκ ἔβλεπον. 5. μωρότατος<sup>1</sup> ὁ λόγος οὗτος. 6. τούτῳ τῷ ὄπλῳ παιέτω αὐτόν. 7. οἱ μῶροι ἐκεῖνοι ταύτην τὴν ἐπιστολὴν ἔφερον.

<sup>1</sup> is, omitted.

<sup>2</sup> 767; 184, 3.

*Translate into Greek.*—1. They were telling this young man not to loose their horses. 2. The same road conducted these citizens and those robbers. 3. You wrote, that the gods themselves ruled that land. 4. He himself will pursue with the men<sup>1</sup> (who are) ablest. 5. Their gifts will bring<sup>2</sup> them honor. 6. Let us tell the man (who is) very foolish not to write letters. 7. They themselves said, that they would send the same wagons.

PERSONAL PRONOUNS.—Learn the paradigms of ἐγώ, *I*, and σύ, *you* (*thou*). 261 ; 79.

In Greek, as in Latin, the nominative of these pronouns is seldom used except for emphasis or distinction.

The personal endings of the verb, being in their origin pronouns, sufficiently denote the person of the subject.

POSITION.—The genitive of the *personal* pronoun must take the *predicative* position. The genitive of other pronouns (except when partitive) must take the *attributive* position. 673 b ; 142, 4, note 3.

ὑμῶν ἡ κώμη, or ἡ κώμη ὑμῶν, *your village*.

αὐτοῦ τὸ δῶρον, or τὸ δῶρον αὐτοῦ, *his gift*.

τὸ ἐκείνου δῶρον, *that man's gift*.

The forms ἐμοῦ, ἐμοί, ἐμέ, are *emphatic* ; μου, μοί, μέ, are *unemphatic* :

γράφει ἐπιστολὴν ἐμοί, *he writes a letter to ME*.

γράφει ἐπιστολὴν μοι, *he writes a letter to me*.

<sup>1</sup> 774 ; 188, 5.

<sup>2</sup> 604 ; 135, 2.

ACCENT.—Observe that in Greek, as in English, the unemphatic personal pronoun loses its accent, and the accent is on the preceding word.

*Write me a letter, γράφε μοι ἐπιστολήν.* The *me* and the *μοι* are alike unaccented.

Such a word is called an *enclitic*, from its *leaning* on the word before it.

Learn the rules for enclitic accent. 113 a, 115, 116, 119 a; 27, 1, 28, 1, 2, 3.

The forms σοῦ, σοί, σέ, are thus distinguished by the accent, or by the loss of it, according as they are emphatic or not-emphatic. 119 b; 28, note 1.

γράφει σοι ἐπιστολήν, *he writes you a letter.*

γράφει σοὶ ἐπιστολήν, *he writes YOU a letter.*

MODELS.—*tell me, λέγε μοι; write us, γράφε ἡμῖν.*  
*our letters, αἱ ἐπιστολαὶ ἡμῶν, or ἡμῶν αἱ ἐπιστολαί.*  
*your gift, τὸ δῶρόν σου, or σοῦ τὸ δῶρον.*  
*his horse, ὁ ἵππος αὐτοῦ, or αὐτοῦ ὁ ἵππος.*  
*their story, ὁ λόγος αὐτῶν, or αὐτῶν ὁ λόγος.*  
*I mean you, σέ λέγω.*

ἀλλά, conjunction, *but.*

## EXERCISE XI.

*Translate.*—1. Ἰκαναί μοι αὐται αἱ τιμαί. 2. αὕτη ἡ ὁδὸς εἰς τὴν χώραν πλουσιωτέραν ἄξει σε. 3. αὕτῃ ἡ ὁδὸς ἄξει ὑμᾶς. 4. τὸ τὴν γέφυραν ταύτην λύειν οὐκ οἶσσι τιμήν σοι. 5. τὰ αὐτὰ δῶρα πεμπόντων ἡμῖν. 6. οὐ λέγουσιν ἐμέ, ἀλλὰ σέ λέγουσιν. 7. οὐκ ἐγώ, ἀλλὰ



σὺ διώξεις αὐτούς. 8. λέγε μοι τὴν εἰς τὴν χώραν σου ὁδόν. 9. τῷ αὐτῷ ὅπλῳ παῖσει ἐμὲ καὶ σέ. 10. αὐτός μοι ἔλεγε τὴν ὁδόν.

*Translate into Greek.*—1. If *I* should command, the young men would strike you. 2. Will *you* tell me the road out of your village? 3. They sent the same gifts to you and to us. 4. He did not mean *me*, but he meant *you*. 5. Sufficient (is) the same weapon for you and for me. 6. You said, that the road itself would conduct me into the village. 7. He himself wrote me this letter. 8. Send me the young man himself. 9. They themselves will see that the rich rule our land. 10. We sent your letters to the man himself.

### *The First Aorist Indicative Active.*

SIGNIFICATION.—The word *aorist* (ἀόριστος) signifies *indefinite*. The aorist tense is the tense of *indefinite past time*.

The Latin has but one form to express indefinite past time and completed action. *Solvi* may mean either, *I loosed*, or, *I have loosed*. The Greek has a special form for each of these.

ἔλῤυσα, aorist = *solvi*, perfect indefinite, *I loosed*.

λέλῤυκα, perfect = *solvi*, perfect definite, *I have loosed*.

Distinguish carefully the meanings of the imperfect and the aorist. ἔλυνον, *impf.*, means *I was loosing*, as a process; or, *I loosed* once and again, repeatedly.

ἔλυσα, *aor.*, means simply, *I loosed*, as a momentary or single act. 829, 830, 836; 200, note 5.

ELEMENTS.—The first aorist indicative has the same *augment* and *endings* as the *imperfect*, omitting the ending of the first person singular. It has the same *tense-sign* as the *future*, σ. Its characteristic *connecting vowel* is α. For the *stem*, and its *consonant changes*, see 428, 429; 110, III.

ACCENT.—The first aorist *infinitive* accents the *penult*, which, if long, must take the circumflex. Elsewhere, the accent follows the general rule. 386; 26.

Observe the elements of the aorist forms as separated by hyphens in the paradigm below. Observe that only the indicative has the augment.

*Paradigm of the First Aorist Active, Ω conjugation.*

See Remarks on the signification, below.

*Tense-stem, λύσα-.*

Ind. S. 1.	ἔλυσ-α	Subj. S. 1.	λύ-σ-ω
2.	-ας	2.	-ης
3.	-ε	3.	-η
D. 2.	-α-τον	D. 2.	-η-τον
3.	-ά-την	3.	-η-τον
P. 1.	-α-μεν	P. 1.	-ω-μεν
2.	-α-τε	2.	-η-τε
3.	-α-ν	3.	-ω-σι

Opt. S. 1.	λύ-σ-αι-μι	Imv. S. 1.	—
2.	-αι ς, or -ει-α-ς	2.	λύ-σ-ον
3.	-αι, or -ει-ε	3.	-ά-τω
D. 2.	-αι-τον	D. 2.	-α-τον
3.	-ά-την	3.	-ά-των
P. 1.	-αι-μεν	P. 1.	—
2.	-αι-τε	2.	-α-τε
3.	-αιε-ν, or ει-α-ν.	3.	-ά-τωσαν,
Inf. λύ-σ-αι.			or, -ά-ντων.
			(316; 96.)

*Remarks on the Forms.*—The subjunctive aorist differs from the subjunctive present only by the insertion of the tense-sign σ.

The aorist vowel, α, joins with the optative sign, ι, to make the diphthong, αι instead of the οι of the present.

The longer optative forms in ει are the common forms in Attic Greek.

The optative 3d sing. λύσαι is distinguished by its accent from the infinitive λύσαι. 389, 390; 22, note 1; 26, note 3 (1).

The ν of the 2d sing. imv. is not a *personal* ending, but a *euphonic* ending.

*Remarks on the Signification.*—Review here what has been learned on pages 15–17 of the uses of the subjunctive and optative.

To this now add, that the general distinction in these moods, between the present and the aorist, is this: the present is used of *action continued or repeated*, the aorist of a *momentary or single act*, according to the idea which the speaker or writer wishes to express.

Thus, with the present tense:

εἰς θύη, *if he be sacrificing*, or *if he sacrifice habitually*.

εἰ θύοι, *if he should be sacrificing*, or *sacrifice habitually*.

θύε, *sacrifice*,  
 κέλευε θύειν, *command to sacrifice*, } as a rule, or habit.

But, changing the present to the aorist:

ἔαν θύσῃ, *if he sacrifice*,  
 εἰ θύσειε, *if he should sacrifice*,  
 θύσον, *sacrifice*,  
 κέλευσον θύσαι, *command to sacrifice*, } as a simple fact,  
 or in a given  
 instance.

*Make these distinctions thoroughly familiar.*

The optative and infinitive, when used in quoting a speaker or writer, must use the same *tense* that the person quoted used; as,

θύω, *I am sacrificing*, ἔλεγεν, ὅτι θύοι, *he said (or was saying), that he was sacrificing.*

ἔθουν, *I was sacrificing*, ἔλεγεν, ὅτι ἔθουεν, *rarely θύοι, he said (or was saying), that he was sacrificing.*

θύσω, *I shall sacrifice*, ἔλεγεν, ὅτι θύσοι, *he said, that he would sacrifice.*

ἔθυσα, *I sacrificed*, ἔλεγεν, ὅτι θύσειεν, *he said, that he had sacrificed.*

οἱ πολῖται θύουσιν, θύσουσιν, ἔθυσαν, *the citizens are sacrificing, will sacrifice, sacrificed.*

ἔλεγε, τοὺς πολῖτας θύειν, θύσειν, θύσαι, *he said, that the citizens were sacrificing, would sacrifice, had sacrificed.*

For the infinitive with λέγω, see 946 b; 260, 2, note 1.

In *prohibitions*, with μή, instead of the aorist imperative use the aorist *subjunctive* in the 2d and 3d sing. when a momentary or single act is forbidden. 874 a; 254.

μὴ παίσῃς (not μὴ παῖσον) τὸν ἄνθρωπον, *do not strike the man.*

Form the first aorist active of the verb-stems already learned, observing that by the addition of σ the same consonant changes occur as in the future. 429; 110, III.

Inflect all the aorists, thus formed, according to the paradigm.

Write out one of them in full, distinguishing by hyphens the several elements of each form.

*Peculiarities.* — φέρω, aor. ἤνεγκα. 438; 100, note 4.

ἄρχω, *I rule*, aor. ἤρξα, *I attained rule*. 841; 200, note 5, b.

ἤξα, aor. of ἄγω, is rarely used.

## EXERCISE XII.

*Translate.*—1. Πέμψατέ μοι τὰ δῶρα πλουσιώτατα. 2. μὴ πέμψητε ἡμῖν τοὺς ἵππους ὑμῶν. 3. αὐτοὶ ἔθυσαν τῷ αὐτῷ θεῷ. 4. μὴ τοῖς πλουσίοις δῶρα πέμψης. 5. οἱ θεοὶ αὐτοὶ λέξιαν αὐτῷ τὴν εἰς τὴν χώραν ἐκείνην ὁδόν. 6. εἰ τῆς χώρας ἄρξαιμεν, τοῖς θεοῖς ἂν θύσαιμεν. 7. ἐκελεύσαμεν αὐτοῖς μὴ παῖσαι τοὺς ἵππους. 8. γράψον τοῖς τῆς κώμης πολίταις μὴ λῦσαι τὴν γέφυραν.

\* 9. Οὐκ ἐμὲ ἔβλεψαν, ἀλλὰ σέ. 10. μὴ γράφε ἡμῖν. 11. μὴ γράψης ἐμοί. 12. οἱ τῆς χώρας ταύτης νεανῖαι ἤνεγκαν τὰ<sup>1</sup> δῶρα τὰ πλουσιώτερα. 13. τὸ γράψαι ταύτην τὴν ἐπιστολὴν μῶραν οὐκ οἶσει σοι τιμὴν. 14. γραψάτω τοὺς νεανίας<sup>2</sup> σου τὸν ληστήν διώκειν—διώξειν—διῶξαι. 15. ἐὰν δῶρα ἡμῖν πέμψητε, λέξομεν ὑμῖν τὴν ἐκ τῆς χώρας ὁδόν. 16. ἔλεξαν, ὅτι τὰς ἀμάξας πέμπουσιν—πέμψουσιν—πέμψουσιν.

<sup>1</sup> 668; 142, 2, Rem.

<sup>2</sup> 939; 184, 2.

*Translate into Greek.*—1. Not to me, but to you he wrote this letter. 2. Command the young man<sup>1</sup> to bring me<sup>1</sup> that letter. 3. They said, that they themselves had told the young man<sup>1</sup> the way into the village. 4. May the gods themselves send us<sup>1</sup> richer gifts. 5. Do not command me to write a letter to this man (who is) foolish. 6. Let us not tell this man the way. 7. They wrote to us, that they had seen your land. 8. We sent the same gifts to you and to them.

\* 9. Write to them, not to send the same horses. 10. He himself saw the same village. 11. If we should command him to write a letter, what would he say? 12. May they attain rule of the land (which is) richest. 13. They wrote to us, that the robbers had broken the bridge. 14. We said, that we had seen the man himself. 15. If you strike the man, God will see (it). 16. Do not send us out of the land. 17. He said, that he had commanded—would command—you to send our weapons.

*The First Perfect and Pluperfect Active.*

The perfect tense is more common in the indicative than in the other moods. The pluperfect, like the imperfect, is used only in the indicative.

ELEMENTS.—For the *stem*, see 446; 110, IV, b. The *tense-sign* is *κ*; the *characteristic vowels*, perfect,

*a*, pluperfect, *η*, or *ει*; the personal endings, perfect, primary; pluperfect, secondary. 301, 376; 90, 2, 112, 2.

For the reduplication and augment, see 363, 364, 367, 358; 101, 1, 3, 4.

For the signification of these tenses, see 847; 200.

*Paradigm of the First Perfect and Pluperfect, Indicative and Infinitive, Ω conjugation.*

*Tense-stem, λελῖκα-.*

Ind. Pf. S. 1.	λέ-λυ-κ-α	Plpf. S. 1.	ἐ-λε-λύ-κ-η, -ει-ν
2.	-α-ς	2.	-η-ς, -ει-ς
3.	-ε	3.	-ει
D. 2.	-α-τον	D. 2.	-ει-τον
3.	-α-τον	3.	-ει-την
P. 1.	-α-μεν	P. 1.	-ει-μεν
2.	-α-τε	2.	-ει-τε
3.	-α-σι	3.	-ει-σαν

(for -α-νσι)

Inf. Pf. λε-λυ-κ-έ-ναι

(317; 96).

Observe that the form *ᾱσι* lengthens the connecting vowel to compensate for dropping *ν* (so present *λύουσι* for *λύονσι*). Also, that the accent stands as far from the endings as the quantity of the final syllable permits, except in the infinitive. See 386, 389; 26.

For the paradigm of the rare subjunctive and optative perfect, see 317; 96.

Form and inflect, in like manner, the perfect and pluperfect tenses from the stems *θυ-*, *κελευ-*, *παι-*.

Observe that τέθυκα is for θέθυκα. 73 a; 17, 2.

For the perfects βέβλεφα (for βέβλεφ-κα) and πέπομφα (for πέπεμπ-κα), see 452; 110, IV, b. So γέγραφα (for γέγραφ-κα), and ἦρχα (for ἦρχ-κα).

[It will be observed that these aspirated forms, in which the tense sign κ disappears, are treated by Goodwin as *first* perfects, but by Hadley and Allen as *second* perfects, i. e., perfects without the tense sign.]

*Peculiarities.*—φέρω has for perfect ἐνήνοχα, from the stem ἐνεκ-, whence aorist, ἤνεγκα. 368; 102.

λέγω has for perfect εἴρηκα, stem ῥε. 366; 101, note.

Observe how the short α, ε, and ο are interchanged. Thus, from πεμπ- is formed πέπομφα; from ἐνεκ-, ἐνήνοχα; and in the 3d sing. of the perf. and aor. ε takes the place of the characteristic α.

MODEL.—οἱ πολῖται τεθύκασιν, *the citizens have sacrificed*. ἔλεγε τοὺς πολῖτας τεθυκέναι, *he said that the citizens had already sacrificed*: θῦσαι would mean, simply, *had sacrificed*. Compare the last example of quotation above given under the aorist.

### EXERCISE XIII.

*Translate.*—1. Αὐτοῖς ἱκανὰ τὰ δῶρα πεπόμφατε. 2. ἔμοι οὐ σοὶ ταύτην τὴν ἐπιστολὴν γεγράφασιν. 3. ἐκεκελεύεσαν αὐτῷ μὴ θῦσαι τῷ θεῷ. 4. βέβλεφε τὸν ἵππον σου. 5. ἔγραψεν ἡμᾶς<sup>1</sup> τὰ ὄπλα πεπομφέναι.

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<sup>1</sup> It would be equally good Greek to say ἔγραψεν, ὅτι τὰ ὄπλα πεπόμφαμεν, or πεπόμφοιμεν. 932, 2; 939; 946; 243; 134, 2; 260, 2.



6. ἐνήνοχάς μοι τὰ δῶρα τὰ ἱκανώτατα. 7. αὐτοὶ εἰρήκασιν. 8. χωρῶν πλουσιωτάτων ἦρχας. 9. τὸ ἄρξαι ταύτης τῆς χώρας πλουσίας ἐνήνοχέ μοι τιμὴν. 10. τὸν ἐκ τῆς κώμης νεανίαν τῷ ὄπλῳ ἐπεπαίσεις. 11. ἐγεγράφειμεν αὐτῷ μὴ παῖσαι τὸν ἄνθρωπον. 12. τί γεγράφατε; 13. τί εἰρήκει αὐτός;

*Translate into Greek.*—1. What has he said to you? 2. He said, that you<sup>1</sup> had already seen that rich citizen. 3. They had written to us that the citizens<sup>1</sup> had already sent sufficient weapons. 4. They have brought these sacrifices to the gods. 5. Do not write to them, that we<sup>1</sup> have already sacrificed. 6. To have already written this letter has brought the same honor to you and to me. 7. He had written, that the citizens<sup>1</sup> were sending—would send—had sent—had already sent—the men (who were) ablest. 8. We had not sent our weapons, but we had commanded our young men to send (them). 9. What has he himself sacrificed to the gods?

*Nouns of the Consonant or Third Declension.*

What nouns are included in the Third Declension?  
163; 45.

ENDINGS.—Learn the *Table* of the case-endings.  
133; 45, 2.

GENDER.—Learn the general rules for *gender*.  
164; 58.

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<sup>1</sup> Give both constructions, as indicated in note 1, page 42.

*Review the classification of the consonants.* 27; 5, 6.

PARADIGMS.—Commit to memory the following paradigms:

1. ὁ φύλαξ, *watchman*. 174; 50, I.

Observe that σ with the final palatal of the stem forms ξ.

2. ἡ ἐλπὶς, *hope*. 176; 50, I.

Observe that the final lingual of the stem drops before σ.  
54; 16, 2.

3. τὸ σῶμα, *body*. 181; 50, II.

Observe the dropping of the stem lingual before σ, also in the nominative. 85; 7.

4. ὁ δαίμων, *divinity*. 184; 50, I.

Compare dat. pl. δαίμοσι, and γέρονσι (from γέρων, 176)  
—G. λέουσι (from λέων)—and see 57; 16, 6, n. 1 and 2.

5. τὸ γένος, *race, stock*. 191; 52, 2.

Observe the variation of ες to ος in the nominative, and the contraction of vowels resulting from the dropping of the final s of the stem. For the σ in the dative, see 62; 16, 4, note.

6. ἡ πόλις, *city*. 201, 203; 53, 1, and note 2.

Observe the variation of ι with ε, the gen. sing. -ως, and the contracted dat. sing. and nom. and acc. pl.

7. ὁ βασιλεύς, *king*. 206; 53, 3.

Observe the cases in which final υ of the stem is lost, also the gen. sing. -ως, and the contracted dat. sing. and nom. pl.

8. ὁ πατήρ, *father*. 189; 57, 1.

ὁ ἀνὴρ, *man*. 189; 57, 2.

See the Grammar for the consonant and vowel changes. ἀνὴρ is distinguished from ἀνθρώπος as the Latin *vir* from *homo*.

Inflect like the foregoing: (1) ἡ κλίμαξ, *ladder*; (2) ἡ ἀσπίς, *shield*; (3) τὸ χρῆμα, *thing*; (4) ὁ ἡγεμών, *leader*; (5) τὸ τεῖχος, *wall*; (6) ἡ δύναμις, *power*; (7) ὁ ἵππεύς, *horseman*; (8) ἡ μήτηρ, *mother*—observing the consonant and vowel changes as in the paradigms.

#### EXERCISE XIV.

*Translate.*—1. Οἱ ἡγεμόνες ἄνδρας ἔπεμψαν ἱκανοὺς ταῦτα τὰ χρήματα φέρειν.<sup>1</sup> 2. τῷ ἵππεϊ ἔλεξαν τὴν εἰς τὴν πόλιν ὁδόν. 3. τὰ σώματα ἐκ τῆς πόλεως ἡνέγκαμεν. 4. τὴν τοῦ βασιλέως δύναμιν ἐβλέψατε. 5. κέλευσον τοῖς φύλαξι τὰς ἀσπίδας φέρειν. 6. ἐβεβλέφει τὴν τῆς μητρός σου ἐπιστολὴν. 7. αὐτὸς γέγραφε τῷ πατρὶ μου, μὴ πέμψαι τὰ ὅπλα τοῖς ἀνδράσιν. 8. μῶραι αἱ ἐλπίδες ὑμῶν. 9. βλέπετε τὰ τῆς πόλεως τείχη.

*Translate into Greek.*—1. Tell me the story of the watchmen. 2. The watchmen have already told the leader a most foolish story. 3. They had sent wagons sufficient to carry the shields. 4. Why did you not see the force of the king? 5. Sufficient (are) the same walls for you and for us. 6. These ladders (are) not sufficient. 7. They said, that they would send these things to my mother. 8. The leaders wrote to the king that<sup>2</sup> the horsemen would pursue these men. 9. They ruled the richest cities.

<sup>1</sup> 952; 261.

<sup>2</sup> Translate both by *ὅτι*, and by the accusative with the infinitive.

*Adjectives of the Consonant or Third Declension.*

Adjective stems in *-υ*, *-ες*, *-υ*, and *-ντ*, are inflected in the *masculine and neuter* according to the *third* declension. Their *feminine* forms follow the *first* declension.

PARADIOMS.—Commit to memory the following paradigms :

1. ἡδύς, *sweet*, 229 ; like G. γλυκύς, *sweet*, 67, 2.

Observe the vowel changes, according as the *ε* or *υ* of the original *ευ* is retained. Observe also the contracted forms.

2. ἀληθής, *true*, 66 ; like εὐγενής, *well-born*, 230.

Compare the inflection of the same stem in the noun γένος, already learned.

3. εὐδαίμων, *fortunate*. 235 ; 66.

Compare the inflection of the same stem in the noun δαίμων, above. Notice the *recessive* accent of the neuter.

4. πᾶς, *all*. 240 ; 67.

Observe the dropping of *ντ* before *σ* in *πᾶσα*, *πᾶσι*. 56 ; 16, 6, note 1. Observe the *shifting of the accent* in the gen. and dat. sing. In noun stems of *one syllable* this takes place in *all numbers*. 172 ; 25, 3.

5. μείζων, *greater*, 236 ; like G. ἡδίων, *sweeter*, 72, 2.

Inflect like the foregoing paradigms: (1) ταχύς, *swift*; (2) πλήρης, *full*; (3) σώφρων, *discreet*; (5) πλείων, *more*. Also μέγας, *great*, and πολὺς, *much*. 247 ; 70.

COMPARISON.—Forms like *μείζων* belong to a form of comparison less common than that in *-τερος* and

-τατος, and followed by some adjectives in -υς and -ρος, which change those endings to -λων, neut. -ιον, for the comparative, and -ιστος, -η, -ον, for the superlative. For other endings see 251 a; 71, note 4.

μείζων, comparative of μέγας, is for μεγ-ίων.

Compare ταχύς, θάσσω (for ταχ-λων), τάχιστος, *swift*.

αἰσχρός, αἰσχλων, αἰσχιστος, *base*.

μέγας, μείζων, μέγιστος, *great*.

πολύς, πλείων or πλέων, πλεῖστος, *much*.

For σσ the Attic Greek uses ττ; thus, θάττων.

POSITION.—πᾶς without the article is *every*; with the article, *all*; and commonly requires the predicative position. μέσος, -η, -ον, *middle*, takes the predicative position to signify the middle *of* anything. See 671, 672; 142, 4, notes 4 and 5.

Phrases.—τὴν ταχίστην, *the quickest way*; ὁδὸν omitted.

τὰ ἡμῶν, *our things*; χρήματα omitted.

οἱ πολλοί, *the multitude, the majority*.

τὸ πολὺ, *most*, i. e., *the large part of*.

ὁ πατήρ μου, *my father*.

ἀληθῆ λέγειν, *to speak the truth* (true things).

ἐλπίδας λέγειν, *to speak hopefully* (hopes).

## EXERCISE XV.

Translate.—1. Διώξατε τὸν ἡγεμόνα ἐκείνον καὶ πάντας τοὺς ἱππέας αὐτοῦ εἰς τὴν τοῦ βασιλέως χώραν

τὴν ταχίστην.<sup>1</sup> 2. μὴ γράψῃς τοῖς ἀνδράσιν, ἀλλὰ πέμψον πάντα τὰ αὐτῶν ἐκ τῆς πόλεως ἡμῶν. 3. οἱ σῶφρονες ἡγεμόνες ἐπεπόμφεσαν μείζω δύναμιν εἰς μέσσην τὴν πόλιν. 4. αὐτὸς ἐγεγράφει τῷ πατρὶ μου αἰσχίστην ἐπιστολήν. 5. ἐβεβλέφει ἀμάξας πλήρεις κλιμάκων καὶ ἀνδρῶν. 6. τὸ βεβλεφέναι τὰ τῆς πόλεως τεῖχη μεγάλα πλείστην ἐλπίδα σοι οἴσει. 7. λόγον<sup>2</sup> ἀληθέστερόν μοι λεξάντων. 8. πᾶς ἀνὴρ ἐλπίδας ἔλεγεν. 9. πᾶσαι αἱ ἄμαξαι ἀσπίδας ἐκ μέσης τῆς πόλεως ἤνεγκαν. 10. οἱ θεοὶ ἡμῖν ἡγεμόνας εὐδαιμονεστέρους πέμψειαν. 11. τί πλείους ἐπιστολάς μοι οὐκ ἔγραψας;

*Translate into Greek.*—1. Why should<sup>3</sup> we write you more letters? 2. The king has commanded this discreet horseman to conduct your father into the city the quickest way. 3. God sees every man. 4. They had seen the great walls of that most fortunate city. 5. The multitude have not seen the great king. 6. The discreet leaders had sent wagons full of shields into the middle of the great city. 7. All the young men will write discreet letters to their fathers and mothers. 8. Let the greatest king sacrifice to the great gods. 9. We have sent all our things into the center (middle) of the city.

## VII. PARTICIPLES.

USE, ETC.—For the general use and signification, see 965, 967, 968, 969; 275, 276, 1, 277.

<sup>1</sup> 719 a; 160, 2.

<sup>2</sup> 715 a; 159.

<sup>3</sup> 866, 3; 256.

STEMS.—Participle-stems, in the tenses thus far learned, add *ντ* (with a connecting *ο* or *α*), pf. *στ*, to the tense-stem. 241, 244; 117, 2, and note.

ACCENT.—The *perfect active* participle is *oxytone*. The present, future, and first aorist participles have *recessive* accent. In inflection, the accent of participles follows the rule for that of *nouns*. 128; 25, 1.

TENSE.—The tenses of the participle *denote time relatively* to that of the verb they depend on. 856; 204.

PARADIGMS.—Learn the *paradigms*,  
*λύων*, *loosing*, and *λελυκώς*, *having loosed*. 242, 244; 68.

Like *λύων* inflect *λύσων*, fut. *intending to loose*.

Like *πᾶς*, 240, or, G. *ιστάς*, 68, inflect *λύσας*, 1 aor. *having loosed*.

Observe, however, that the accent, as in the nominative, falls on the *υ*, or as near it as the quantity of the ultima will permit. The vocative sing. is *λύσαῖς*, and the neuter is *λυσᾶν*.

Observe that *ᾶ* occurs in the feminine singular, nom. acc. and voc., according to 139 a; 37, 2, notes 2 and 3.

What is the present participle of *θύω*? the future of *φέρω*? the first aorist of *βλέπω*? the first perfect of *γράφω*?

Inflect each of these four according to the paradigm, giving in each instance the participle stem.

Remember that the distinction between the aorist and perfect in their signification is that between *indefinite past time*, and *completed action*. *λύσας* and *λελυκώς* both signify *having*

loosed, but λελυκώς means that the loosing is *complete*—*having already loosed*.

SYNOPSIS.—The full *synopsis* of the several verb systems thus far learned may now be given in each tense. 313; 95.

Model.—Present system, ind. pres. λύω, impf. ἔλυον, subj. λύω, opt. λύοιμι, impv. λῦε, inf. λύειν, pt. λύων.

WITH THE ARTICLE.—The participle with the article is often used in Greek where a *relative clause* is used in English. 966, and examples under 856; 276, 2.

MODELS.—οἱ βλέποντες, *those who see*.  
οἱ βλέψοντες, *those who will see*.  
οἱ βλέψαντες, *those who saw*.  
οἱ βεβλεφότες, *those who have seen*.

But where the idea expressed by the participle is to be *asserted*, as a fact, the relative clause must be used instead.

WITH οὐ AND μὴ.—οὐ with the participle expresses a *fact*.

μὴ with the participle expresses a *supposition*. 1025; 283, 4.

ὁ οὐ γράφων, = one who *actually* does not write.

ὁ μὴ γράφων, = one who by *supposition* does not write.

## EXERCISE XVI.

Translate.—1. Βλέψαντες τὴν τοῦ ἡγεμόνος δύναμιν ἔγραψαν τῷ βασιλεῖ. 2. πεπόμφαμεν τοὺς ἱππέας λύσοντας τὴν γέφυραν. 3. ἦγον εἰς τὴν πόλιν τοὺς βεβλεφότες τὸν βασιλέα. 4. οἱ τῆς πόλεως ἄρχοντες ἐλπίδας



μεγάλας ἔλεγον. 5. ἄξουσιν ἀμάξας ὄπλα φερούσας. 6. πᾶσι τοῖς ἡμῖν γεγραφόσιν ἡμεῖς γράψομεν. 7. οἱ θεοὶ τοὺς οὐ θύοντας βλέπουσιν. 8. τοῖς μὴ θύουσιν οἱ θεοὶ τιμὴν οὐκ οἴσουσιν.

*Translate into Greek.*—1. Those who sacrifice do not see the gods. 2. We have already written letters to those who rule your city. 3. The watchmen brought into the city those who had already broken the bridge. 4. What have you said to those who struck your father? 5. They had seen the young men writing letters to their mothers. 6. The young men were leading horses carrying (which carried) our things. 7. Command those who intend to pursue the man not to strike him.

*The Irregular Verbs εἶμι and φημι.*

PARADIGMS.—Learn the paradigms. 478 with 479, 481; 127, I, IV.

Inflect the participle ὦν, like λύων.

Observe, that the future, ἔσομαι, has the endings of the *middle voice*, for which see following lessons.

Observe, that, in the participle ὦν, the stem *es* has disappeared, and only the connecting vowel and ending remain.

For εἶμι as *copula*, see 596; 133, note 1.

AUXILIARY.—For the use of εἶμι in *compound forms* of the perfect, see 457; 118, 2, 4. So in Latin the verb *sum*.

ACCENT.—For εἶμι and φημι as *enclitics*, see 480, 481 a; 27, 3.

CONSTRUCTION.—For εἰμι with *genitive* and *dative*, see 732; 169; 768; 184, 4.

For φημί, with the infinitive, see 946 b; 260, 2, note 1.

Phrases.—οὐ φημι, *I deny, I say — not*; Latin, *nego*.

οὐκ ἔστι, *it is not possible*: οὐκ ἦν, *it was not possible*.

OMISSION.—ἐστί and εἰσί, used copulatively, are often omitted. So *est* and *sunt* in Latin; as, ταῦτ' οὐχ ἱκανά, *this is (these things are) not sufficient*: ἐστίν omitted.

This has been already anticipated in examples of the predicative position of adjectives. Observe the *elision* in ταῦτα.

Inflect the perfect subjunctive and optative in the forms compounded of the perfect participle and εἰμί, thus:

Subj. λελυκὼς ὦ, ᾗς, etc.: dual λελυκότε ἦτον, etc.

Opt. λελυκὼς εἴην, εἴης, etc.

Thus inflect εἰρηκὼς ὦ, εἴην.

γεγραφὼς ὦ, εἴην.

The *neuter* plural takes a *singular verb*. 604; 135, 2.

The *predicate* noun takes *no article*. 669; 141, note 8.

## EXERCISE XVII.

Translate.—1. Τοὺς ἄνδρας αὐτοὺς ἔφη εὐδαίμονας εἶναι. 2. ἔλεγεν, ὅτι οἱ τῆς πόλεως ἱππεῖς πλείστοι

εἶσαν. 3. τὴν πόλιν σου<sup>1</sup> φησι πλήρη χρημάτων ἔσεσθαι. 4. ἔλεξαν, ὅτι οἱ ἡγεμόνες εὐδαιμονέστεροι ἔσονται. 5. τί τοῖς ἵππεῦσιν ἔσται, ἐὰν τὰς ἀσπίδας πέμψωσιν; 6. αὐτοὶ φασιν γράφειν<sup>2</sup>—γράψειν—γεγραφέναι. 7. ἐλέγομεν, ὅτι γράφοιεν—γράψοιεν—γεγραφότες εἶσαν. 8. οὐκ ἔστι τοὺς μὴ θύοντας εἶναι εὐδαίμονας. 9. οὐκ ἦν τὸν πατέρα<sup>3</sup> μου, οὐκ ὄντα πλούσιον, ἄρξαι τῆς πόλεως. 10. οἱ πολλοὶ ἵππεῖς ἦσαν. 11. εἰρήκει, ὅτι οἱ πλούσιοι ἡγεμόνες ἔσονται. 12. πολλὰ ἐλπίδες ἐμοὶ εἰσιν. 13. ταῦτα μοῦ<sup>4</sup> ἔστιν.

\* 14. Τὸ λύειν τὴν γέφυραν αἰσχρόν.<sup>5</sup> 15. οὐ σώφρονες οἱ πολλοί. 16. τὸ πολὺ τοῦ τείχους<sup>6</sup> πλήρες ἦν ὀπλων. 17. οὐκ ἦν τὰ ὑμῶν, πλεῖστα ὄντα, πέμπειν τὴν ταχίστην.<sup>7</sup> 18. οὐκ ἔφη τὰς ἐλπίδας σου μεγάλας εἶναι. 19. οὗ φησι τὴν τιμὴν ἱκανὴν ἔσεσθαι. 20. ταῦτ' οὐκ ἀληθῆ. 21. οἱ μῶροι ἀληθῆ λέγουσιν. 22. εἰ ὁ λόγος σου ἀληθέστερος εἴη, τιμὴν πλείω σοι ἂν φέροι.

*Translate into Greek.*—1. The multitude are not rich. 2. If those who rule the city should be more discreet, they would be more fortunate. 3. If your stories be true, we shall speak hopefully. 4. He says that the middle of the city will be full of horsemen.

<sup>1</sup> σου, accented because of the enclitic following. 117; 28, note 2.

<sup>2</sup> Omitted subject αὐτούς. 940; 134, 3.

<sup>3</sup> Subject of inf.

<sup>4</sup> Possessive gen. = *mine*.

<sup>5</sup> Neuter predicate, having an infinitive for subject.

<sup>6</sup> 729 e; 167, 6.

<sup>7</sup> 719; 160, 2.

5. He said, that most of the wall would be full of men. 6. This is not sweet. 7. That was not true. 8. He said, that they had already seen all the power of the great king. 9. What shall the men have (what shall be to the men), if they speak<sup>1</sup> the truth? 10. If the king be leader, we shall be most fortunate. 11. All the watchmen were robbers. 12. These things were not your mother's.<sup>2</sup>

\* 13. Having sent rich gifts to the king, they attained rule of the city. 14. It is not possible for every man<sup>3</sup> to be rich. 15. They said, that it was not possible to send more shields. 16. They said, that they were sending—would send—had sent—had already sent all the watchmen. 17. Those who do not (*actually*) sacrifice do not speak hopefully. 18. Those who do not (*by supposition*) sacrifice will not be fortunate. 19. Being very rich, these men will be our leaders. 20. This horse is my father's.

## VIII. PREPOSITIONS

### *In Composition with the Verb.*

In composition not only the meaning of the verb, but *the form of the preposition*, is often modified in a manner that must be understood in order to find the word in a vocabulary.

<sup>1</sup> Aor. subj., 898, c.

<sup>2</sup> Possessive gen. limiting the omitted noun.

<sup>3</sup> Subject of inf. *εἶναι*.

VOWELS.—Prepositions ending in a vowel (except *περί* and *πρό*) lose it before the initial vowel of the verb; thus, *παρά*, *beside*, and *εἰμί*, form *πάρ-ειμι*, *παρ-ῆν*, *I am present, I was present*, etc. 80, b and e, 81; 12, 2, and note 2.

Observe, as in *παρῆν*, that the *accent* can not precede the *augment*. 391 a, b; 26, note 1.

CONSONANTS.—Prepositions ending in a consonant often change it before the initial consonant of the verb; thus, *ἐν*, *in*, and *βλέπω*, form *ἐμ-βλέπω*, *I look upon*; *σύν*, *with*, and *γράφω*, form *συγ-γράφω*, *I compose*; *σύν*, and *λέγω*, form *συν-λέγω*, *I gather*. 55; 16, 5 and 6.

But, in the augmented tenses, the final consonant of the preposition returns to its proper form before the vowel of the augment; as, *ἐν-έβλεπον*, *συν-έγραψα*, *συν-έλεξα*.

These words would appear in the dictionary under their *changed* form, *ἐμβλέπω*, etc.

AUGMENT. — The augment, whether syllabic or temporal, and also the reduplication, are preceded by the preposition. 360, 370; 105.

*ἐκ* before the augment becomes *ἐξ*; as, *ἐκ-πέμπω*, *I send out*, impf. *ἐξέπεμπον*. So before any vowel or diphthong. 88, c; 13, 2.

#### VOCABULARY.

*ἀπ-άγω*, f. *ἀπ-άξω* (*ἀπό*, *from*), *lead away*.

*δια-φέρω*, f. *δι-όλω*, 1 aor. *δι-ήνεγκα* (*διά*, *through*), *differ*. (*διά* here, as originally, = *asunder*.)

ἐκ-πέμπω, f. ἐκ-πέμψω, 1 aor. ἐξ-έπεμψα, 1 pf. ἐκ-πέπομφα, *send forth*.

ἐμ-βλέπω, f. ἐμ-βλέψω, 1 aor. ἐν-έβλεψα, 1 pf. ἐμ-βέβλεφα, *look upon*.

παρ-εἰμι, f. παρ-έσομαι, *be present*: οἱ παρόντες, *the bystanders*.

συγ-γράφω, f. συγ-γράψω, 1 aor. συν-έγραψα, 1 pf. συγ-έγραφα, *compose*.

συν-λέγω, f. συν-λέξω, 1 aor. συν-έλεξα, *gather*.

ὑπ-άγω, f. ὑπ-άξω (ὑπό, *under*), *subdue*.

For the pronunciation of γ before a palatal, see 20; 6, 1.

For the *proper syllabication* of the compounds in the above vocabulary, whose *parts* are indicated by hyphens, see 91; 18, note 2.

In composition the prepositions are used adverbially.

CONSTRUCTION.—ἀπό and ἐκ are followed by the *genitive*.

ἐν and σύν, by the *dative*.

εἰς, by the *accusative*.

διὰ with the *genitive* is *through*; with the *accusative*, *because of*.

παρά and ὑπό may have the *genitive*, *dative*, or *accusative*, in varying significations. 802, 808; 191, VI, 4 and 7.

In a general way, the *genitive* denotes *whence*; the *dative*, *where*; the *accusative*, *whither*.

ACCENT.—If the preposition loses its accented vowel, it loses its accent; as, παρ' αὐτῷ, *beside him*

After an *accented* preposition, the personal pronouns are *not enclitic*; as, παρὰ σοί. Except πρὸς με, *to me*.

*Phrases.*—οἱ ἀπό, *those from*; i. e. those who come from: so οἱ ἐκ, *those out of*; i. e. who come out of: οἱ παρὰ ἡμῖν, *those near us*; i. e. who are near. 600; 141, note 3.

### EXERCISE XVIII.

*Translate.*—1. οἱ ἀπὸ τοῦ πατρός σου παρήσαν ἡμῖν.<sup>1</sup> 2. οὐκ ἦν ἐμβλέψαι τὸν μέγαν βασιλέα. 3. οἱ ἐκ τῆς πόλεως ἐκέλευον συλλέξαι ἵππείας πλείους. 4. τί ἡμῖν<sup>2</sup> ἔσται, ἐὰν ἐπιστολὴν σωφρονεστέραν συγγράψωμεν; 5. ταῦτα τῶν ἡγεμόνων<sup>3</sup> ἔστίς.<sup>4</sup> 6. ἐκελεύομεν πᾶσι τοῖς παροῦσι μὴ παῖσαι τὸν ἄνδρα. 7. οὐκ ἔφη παρέσεσθαι. 8. τὰ αὐτῶν τὴν ταχίστην ἐκπεπόμφαμεν. 9. ὁ βασιλεὺς σὺν τοῖς θεοῖς τὸ πολὺ τῆς χώρας<sup>5</sup> ἐκείνης ὑπήγεν. 10. οἱ τῆς πόλεως ἄρχοντες πολλοὺς ἵππείας συλλέξαντες ὑπάξουσιν πᾶσαν τὴν χώραν.

\* 11. ἡ μήτηρ σου συγγράψασα ἐπιστολὴν σώφρονα ἀπέπεμψεν<sup>6</sup> εἰς τὴν πόλιν. 12. ταῦτα οὐ διαφέρει. 13. ἀπάξας τοὺς ἄνδρας ἐκ τῆς χώρας πέμψον.<sup>6</sup> 14. ἔλεξεν, ὅτι τοὺς φύλακας ἀπάξοι. 15. τὸν φύλακα ἀπάξειν<sup>7</sup> φησίν. 16. οὗ φασι ταῦτα διαφέρειν. 17. ταῦτα οὐ διόλσειν φασίν. 18. μὴ σύλλεγε<sup>8</sup> τοὺς ἄνδρας. 19. μὴ

<sup>1</sup> 775; 187.

<sup>2</sup> 768; 184, 4.

<sup>3</sup> 732; 169.

<sup>4</sup> 116; 28, 3.

<sup>5</sup> 729 e; 167, 6.

<sup>6</sup> Accusative object omitted because already expressed.

<sup>7</sup> 940; 134, 3.

<sup>8</sup> "assemble."

συλλέξης πλείους ἰππέας. 20. ἔλεξαν, ὅτι τὰς ἐπιστο-  
λὰς συγγεγραφότες εἶησαν. 21. οἱ μὴ θύοντες οὐ σώ-  
φρονές εἰσιν. 22. τοῖς οὐ θύσασιν ἐκέλευε μὴ παρῆναι.  
23. οἱ θύσοντες πάρουν.

*Translate into Greek.*—1. It is not possible to look upon the king's things.<sup>1</sup> 2. Those (who were) near the fortunate leader<sup>2</sup> were assembling the king's force. 3. What shall I<sup>3</sup> have, if I subdue all these cities? 4. All these things were my father's. 5. Let us gather the richest citizens. 6. He said, he would be present. 7. The bystanders lead away the robber, carrying (who carries) his<sup>4</sup> shield. 8. The multitude will be present. 9. They said that they would compose more discreet letters. 10. The leaders, having assembled more horsemen, will subdue the land.

\* 11. They said, that they had already looked upon the walls of the city. 12. These things will make no difference (will not differ). 13. Command those who struck the man to be present. 14. The king, having sent horsemen out of the midst<sup>5</sup> of the city, subdued all the villages. 15. We will command those who intend to sacrifice<sup>6</sup> to be present. 16. Do not compose foolish letters. 17. This is not true. 18. He says, that fools speak the truth.

<sup>1</sup> "Things" expressed by the neuter article with attributive gen.

<sup>2</sup> 802, 2; p. 240, 4, (2). <sup>3</sup> 768; 184, 4.

<sup>4</sup> 658; 141, note 2.

<sup>5</sup> 671; 142, 4, note 4.

<sup>6</sup> Fut. part.



*Miscellaneous Pronouns, Numerals, etc.*

The article is, in connection with certain *particles*, used as a *pronoun*. 654 and e; 143, 1, and note 2. See paradigm of ὅδε, 271, 272; 83: also, 673; 142, 4.

For the *reflexive* pronouns, and their paradigms, see 266; 80, and note: also, 673 b; 142, 4, note 3.

For the *possessive* pronouns, see 269; 82: also, 675, 689, 690; 147.

For the *reciprocal* pronoun and its paradigm, see 268; 81.

For the *relative* pronoun ὅς, and its paradigm, see 275 and a, b; 86.

For the *interrogative* and *indefinite* τίς, and its paradigm, see 277, 701; 84, 1, 2, and note 2.

For the *indefinite relative* pronoun ὅστις, and its paradigm, see 280 and a; 86, and note 1.

For the paradigms of the *inflected numerals*, including οὐδείς and μηδείς, see 290 and a; 77, and note 2.

For the *irregular comparison* of ἀγαθός and κακός, see 254, 1, 2; 73, 1, 2.

## EXERCISE XIX.

*Translate*.—1. Οἱ μὲν<sup>1</sup> παρήσαν, οἱ δὲ οὐκ ἔφασαν παρέσθαι. 2. τοῖς μὲν ἔγραψε, τοῖς δὲ ἔλεξεν. 3. ἐκελεύσαμεν αὐτῷ λέγειν, ὁ δὲ ἀληθῆ ἔλεξεν. 4. τόνδε

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<sup>1</sup> μὲν, untranslated, simply marks the distinction between the one and the other. 1046, 1 a.

τὸν ἄνδρα ὃ βασιλεὺς λύσων τὴν γέφυραν ἐπεπόμφει ἐκ τῆς πόλεως. 5. αἱ ἐμαντοῦ ἐλπίδες μείζους ἦσαν. 6. μὴ παύσητε ἀλλήλους. 7. οἱ ἄριστοι τῆς ἡμετέρας χώρας ἄρχουσιν. 8. ἐβλεψάν τινες. 9. τίνες παρέσονται; 10. ὃς ἂν παύσῃ<sup>1</sup> ἡμᾶς, τοῦτον ἡμεῖς παίσομεν. 11. οἱ θεοὶ ἡγεμόνας πέμψειαν, οἵτινες<sup>2</sup> ἡμᾶς εἰς τὴν ἡμετέραν χώραν ἀπάξουσιν. 12. ἐὰν μὴ ἐλπίς ὑμῖν ᾖ, λέξατε. 13. οὐδενὶ τῶν θεῶν<sup>3</sup> ἐθύσαμεν. 14. ὃ ἐμὸς πατήρ αὐτὸς τέτταρας ληστὰς ἐδίωξεν. 15. τριῶν πόλεων οὗτος ὁ κάκιστος ἦρξεν. 16. ὃ βασιλεὺς τὴν αὐτοῦ δύναμιν συλλέξει. 17. τούτους εἰς τὴν αὐτῶν χώραν δώσει. 18. ταῦτα ἡμῶν αὐτῶν ἐστίν.

*Translate into Greek.*—1. These composed discreet letters, and those carried them into the city. 2. To these he spoke hopefully, and to those he told the truth. 3. The king gathered this force in order to pursue<sup>4</sup> the men. 4. You said, that your own land was not rich. 5. He says, that his own father rules the land. 6. They looked upon one another. 7. Some will say, that these things are not true. 8. To whom are we to speak?<sup>5</sup> 9. All these things which you see are my own.<sup>6</sup> 10. We have seen no one of your watchmen. 11. May better men attain rule

<sup>1</sup> Equivalent to *if any one strike*. 912, 913, 916; 231, and note, 232, 3. 898, c.

<sup>2</sup> 699 a; equivalent to *such as*. The Latin would use *qui* with subjunctive. For the mood, see 911; 236.

<sup>3</sup> 729 e; 167, 6.

<sup>4</sup> Fut. participle.

<sup>5</sup> 866, 3; 256.

<sup>6</sup> Gen. reflexive, limiting the word for *things*, omitted. 732; 169.

of our land. 12. Whatever he may say,<sup>1</sup> let no one<sup>2</sup> strike him. 13. All these weapons are very bad. 14. Those horses were worse than these.<sup>3</sup> 15. We gathered three or four young men, and they pursued the robber. 16. Of whatever city you may attain rule, you will be most fortunate.

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*The Middle and Passive Voices.*

GENERAL VIEW.—For the uses and significations of the middle and passive, see 811–814, 818; 196–199.

In Latin the active voice with a reflexive pronoun is the general equivalent of the middle voice in Greek; but the passive of the Latin verb is sometimes used as a middle.

CHARACTERISTICS.—As regards the *form*, the general difference of the middle and passive from the active appears in the *personal endings*, except that the perfect sign,  $\kappa$ , is wanting. The special passive forms of the aorist and future will appear hereafter. 302; 88, note 1.

PERSONAL ENDINGS.—Learn the *Table* of personal endings in the middle and passive. 375, 376, 379, 380, 381, 382; 112, 2, 116, 1, 117.

Which are the *primary*, and which the *secondary*, or historical, tenses? 301; 90, 2. The subjunctive

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<sup>1</sup> See note 1, p. 60: "whatever" =  $\delta$   $\tau$   $\epsilon$   $\lambda$   $\nu$ , or  $\alpha$   $\lambda$   $\nu$ .

<sup>2</sup>  $\mu$   $\eta$   $\delta$   $\epsilon$   $\iota$   $\varsigma$ , 1018; 283.

<sup>3</sup> 755; 175.

takes the endings of the former; the optative, of the latter.

For the use of moods and tenses, the same rules obtain in all voices of the verb. Review what has been learned of this on pages 14-17; 37, 38.

*Paradigms of the Middle and Passive, Ω conjugation.*

*Present, Future, and First Aorist.*

*Present Tense-stem, λῡ-.*

Pres. Ind. Mid. and Pass.

*I loose myself, or  
I am loosed.*

S. λύομαι

-η, or -ει (for -σαι, -αι)

-εται

D. -εσθον

-εσθον

P. -όμεθα

-εσθε

-ονται

Impf. Ind. Mid. and Pass.

*I was loosing myself, or  
I was loosed.*

S. ἐλυόμην

-ου (for -σο, -ο)

-ετο

D. -εσθον

-έσθην

P. -όμεθα

-εσθε

-οντο

Pres. Subj. Mid. and Pass.

Pres. Opt. Mid. and Pass.

The signification of the subj. and opt. varies according to their use, the same as in the active voice. See pages 14-17.

S. λύωμαι

-η (for -σαι, -αι)

-ηται

S. λυοίμην

-οι-ο (for οι-σο)

-οι-το

D. -η-σθον  
 -η-σθον  
 P. -ώ-μεθα  
 -η-σθε  
 -ω-νται

D. -οι-σθον  
 -οί-σθην  
 P. -οί-μεθα  
 -οι-σθε  
 -οι-ντο

Pres. Impv. Mid. and Pass.

*loose thyself, or  
 be loosed.*

S. λύ-ου (for -ε-σα, -ε-ο)  
 -έ-σθω

D. -ε-σθον  
 -έ-σθων

P. -ε-σθε  
 -έ-σθωσαν, or -σθων

Pres. Inf. Mid. and Pass.

*to loose one's self, or  
 to be loosed.*

λύ-ε-σθαι

Pres. Particip. Mid. and Pass.

*loosing one's self, or loosed.*

λυ-ό-μενο-ς

declined like adjectives  
 in -ος, -η, -ον.

### *Future Tense-stem, λῦσ-.*

Fut. Ind. Mid.

*I shall loose myself.*

λύσ-ο-μαι

-η, or -ει (for -ε-σαι, -ε-αι)

-ε-ται

-ε-σθον

-ε-σθον

-ό-μεθα

-ε-σθε

-ο-νται

Fut. Opt. Mid.

λυσ-οί-μην

-οι-ο (for -οι-σο)

-οι-το

-οι-σθον

-οί-σθην

-οί-μεθα

-οι-σθε

-οι-ντο

Fut. Inf. Mid.  
to intend to loose one's self.

λύσ-ε-σθαι

Fut. Particip. Mid.  
intending to loose one's self.

λυσ-ό-μενο-ς, -η, -ον

Observe that in the middle, as in the active, the future differs from the present only by the insertion of the tense-sign, σ.

*First Aorist Tense-stem, λῦσ-.*

1 Aor. Ind. Mid.

*I loosed myself.*

ἐ-λυσ-ά-μην

-ω (for -α-σο, -α-ο)

-α-το

-α-σθον

-ά-σθην

-ά-μεθα

-α-σθε

-α-ντο

1 Aor. Subj. Mid.

λύσ-ω-μαι

-ῃ (for -ῃ-σαι, -ῃ-αι)

-ῃ-ται

-ῃ-σθον

-ῃ-σθον

-ώ-μεθα

-ῃ-σθε

-ω-νται

1 Aor. Opt. Mid.

λυσ-αί-μην

-αι-ο (for -αι-σο)

-αι-το

-αι-σθον

-αί-σθην

-αί-μεθα

-αι-σθε

-αι-ντο

1 Aor. Imv. Mid.

*loose thyself.*

λῦσ-αι

-ά-σθω

-α-σθον

-ά-σθων

-α-σθε

-ά-σθωσαν, or -σθων

1 Aor. Inf. Mid.

*to loose one's self.*

λύσ-α-σθαι

1 Aor. Particip. Mid.

*having loosed one's self.*

λυσ-ά-μενο-ς, -η, -ον

Like the above paradigm, inflect the stems *θυ-* and *αρχ-*, already learned; also the following stems:

*παυ-*, *stop*, present *παύω*.

*ταγ-*, *arrange*, present *τάσσω*. 397; 108, IV, 1; 16, 7, (a).

*τρεπ-*, *turn*, present *τρέπω*.

*φυλακ-*, *guard*, present *φυλάσσω*. 397; 108, IV, 1; 16, 7, (a). So also the following *deponent* stems. 298 a; 88, 2, note.

*οι-*, *think*, present *οῖομαι*. 384; 113, note 2.

*δεχ-*, *accept*, present *δέχομαι*.

*ἄρχω* = *I am first*; hence, *I rule*, or, *I begin*: *ἄρχομαι*, pres. fut. aor., *begin*; or, pres. and fut., *am ruled*.

*Remarks on the Signification.*—*παύω*, *I stop* (some person or thing); *παύομαι*, *I stop myself, cease, rest*. *τάσσω*, *I arrange* (persons or things); *τάσσομαι*, *I fall into the arrangement, or, form in order*. *τρέπω*, *I turn* (another); *τρέπομαι*, *I turn myself, I turn*. *φυλάσσω*, *I guard* (another); *φυλάσσομαι*, *I am on my guard, guard myself*.

*Peculiarities.*—*θύω*, *I sacrifice*; *θύομαι*, *I consult the auspices* (by sacrifice); *ἄρχω*, *I begin* (in advance of others); *ἄρχομαι*, *I begin* (my own work without regard to others).

NOTE. — *This exercise, and those which follow, must be translated by the aid of the general vocabulary, at the end of the book, and the references to the grammar carefully learned.*

## EXERCISE XX.

*Translate.*—1. Ἔρχεται Γλοῦς ὁ<sup>1</sup> Ταμώ.<sup>2</sup> 2. παρεκέλεύετο τοῖς Ἕλλησιν. 3. ὑμῖν<sup>3</sup> ἔψονται. 4. βουλόμενοι σώζεσθαι ἔρχονται πρὸς τὸν βασιλέα. 5. ἄντο τοὺς ἄνδρας συμμάχους ἔσεσθαι. 6. βούλει<sup>4</sup> διώκωμεν;<sup>5</sup> 7. ποῖ τρεπώμεθα; 8. οἶε γὰρ<sup>6</sup> τοὺς ἡγεμόνας φυλάξεσθαι; 9. ὁ Κῦρος τὰς ναῦς<sup>7</sup> μετεπέμψατο. 10. ἐλέγετο, ὅτι ὁ βασιλεὺς τοὺς ἡγεμόνας μεταπέμψατο. 11. οὐ περιεγίγνοντο τῶν<sup>8</sup> πρὸ βασιλέως. 12. τούτους οἱ θεοὶ ἀποτίσαιντο. 13. ταύτῃ τῇ ἡμέρᾳ<sup>9</sup> ἐθύσαντο, ὥστε ἐν μεγάλας ἐλπίσιν εἶναι.<sup>10</sup> 14. ἐπειδὴν τὰ ἐμοῦ διαπράξωμαι,<sup>11</sup> μεταπέμψομαι ὑμᾶς. 15. φασὶν ἑαντὸν<sup>12</sup> ἐπισφάξασθαι σπασάμενον<sup>13</sup> τὸν<sup>14</sup> ἀκινάκην. 16. ἡ χώρα πολλὴ καὶ ἀγαθὴ ἐστί, καὶ οἱ ἐργασόμενοι ἔνεισιν.

*Contract Forms, 409; 98.*

GENERAL RULES.—CONTRACT FUTURES.—Learn the general rules for the *contraction of vowels*. 37, 39; 9, 1, 2, 3, 4. Also, the rule for the formation of the *future of liquid verbs* by contraction. 422; 110, II, 2.

<sup>1</sup> Supply *νός*, *son*, 730 a; 141, note 4.

<sup>2</sup> Gen. of Attic 2d dec. 159; 42, 2.

<sup>3</sup> 772; 186.

<sup>4</sup> 384; 113, note 2.

<sup>5</sup> 868, 3 b; 256.

<sup>6</sup> γὰρ, like Latin *enim*, never begins a sentence. 1050, 4 b.

<sup>7</sup> Paradigm 206; 54.

<sup>8</sup> 749; 175, 2.

<sup>9</sup> 782; 189.

<sup>10</sup> 953; 266, 1.

<sup>11</sup> 913, 916; 231, note, 232, 3.

<sup>12</sup> Object acc. expressed for emphasis. 812 b.

<sup>13</sup> 814; 199, 3.

<sup>14</sup> 658; 141, note 2.



ACCENT.—For the rules of *accent* in contract forms, see 105; 24.

PROTRACTED AORISTS.—*The first aorist of liquid verbs*, formed not by contraction, but by *protraction*, may here be learned in connection with their peculiar future form. 431; 110, III, 2.

Observe that verbs in -άω, -έω, -όω, and all verbs whose stem ends in a *short vowel*, *protract that vowel* before the tense-sign σ, of the future and first aorist, and usually before κ of the first perfect. 421 b, 429, 447 b; 110, II, III, IV (b) (1), as φιλέ-ω, f. φιλή-σω, 1 aor. ἐφίλη-σα, 1 pf. πεφίλη-κα.

PARADIGMS.—Learn the paradigms (omitting the bracketed forms) of the present system of verbs in -άω, -έω, -όω. 323, 324, 325; 98.

Observe that in the forms τιμῶην, φιλοίην, δηλοίην, the optative *mode-sign* is ιη.

Also, the paradigms of the *participles* of the same. 243; 69.

Also, the paradigms of the contract *future* and the protracted *aorist* of liquid verbs. 326, 327; pp. 106–109.

CONTRACT NOUNS AND ADJECTIVES.—The paradigms of contract *nouns* (144, 157; 38, 43) and *adjectives* (223, 224; 65) are to be learned here.

The full synopsis of verbs in -άω, -έω, -όω will be seen in 337–341.

Write the paradigms, placing the uncontracted and the contracted forms in parallel columns, until the laws of contraction and accent become familiar.

## EXERCISE XXI.

*Translate.*—1. Ὁ Κύρος ἑώρα<sup>1</sup> τοὺς Ἕλληνας νικῶν-  
τας. 2. ὁ δ' ἀκούσας ἡτιάτο<sup>2</sup> αὐτόν. 3. διετέλουν  
χρώμενοι<sup>3</sup> τοῖς τοξεύμασιν.<sup>4</sup> 4. ἀνακοινοῦνται Σωκρά-  
τει.<sup>5</sup> 5. πᾶσιν ἐβόα. 6. πάντες ἔθεον.<sup>6</sup> 7. ἡξίου<sup>7</sup>  
τιμᾶσθαι. 8. πειράσθω νικᾶν.<sup>8</sup> 9. δεῖ δὲ ἄνδρα τὸν  
ἄξιον ζῆν<sup>9</sup> διαπονεῖσθαι. 10. ἐλαύνει ἰδρoῦντι<sup>10</sup> τῷ  
ἵππῳ.<sup>11</sup> 11. διὰ μέσης τῆς πόλεως ῥεῖ ποταμός. 12.  
ἐβόων ἀλλήλοις μὴ θείν. 13. ἐπορευόμην, ἵνα ὠφελοίην<sup>12</sup>  
αὐτόν. 14. τῶν παρ' ἑαυτῷ βαρβάρων<sup>13</sup> ἐπεμελείτο.  
15. ἡγεμόνα<sup>14</sup> αἰτῶμεν Κύρον, ὅστις<sup>15</sup> ἡμᾶς ἀπάξει. 16.  
ἀδικεῖν οὐκ εἶων.<sup>15</sup>

17. Σπονδὰς ἢ πόλεμον ἀπαγγελῶ; 18. εἰς τὸν  
θρόνον καθιοῦμεν<sup>17</sup> αὐτόν. 19. πῶς ἀσφαλέστατα<sup>18</sup>  
μενοῦμεν; 20. τίς τοὺς ἄνδρας ἀπελᾶ;<sup>19</sup> 21. οἱ πολλοὶ  
ἀποκρινοῦνται. 22. ἡγεμῶν οὐδεὶς ἡμῖν φανείται. 23.  
ὅπως ἀμυνοῦμεθα<sup>20</sup> οὐδεὶς ἐπιμελεῖται. 24. οὔποτε  
ἐρεῖ οὐδεὶς.<sup>21</sup> 25. ἥξει ὁ βασιλεὺς μαχοῦμενος. 26.

<sup>1</sup> 359 b; 104, note 1.<sup>9</sup> 357; 103.<sup>2</sup> 981; 279, 1; p. 304, note.<sup>4</sup> 777; 188, note 2.<sup>5</sup> 772; 186. See paradigm 191; 52, 2, note 1.<sup>6</sup> 411; 98, note 1.<sup>7</sup> Impf. of ἁξιάω.<sup>8</sup> 410 b; 9, note 2.<sup>9</sup> 412; 98, note 2.<sup>10</sup> Observe the predicative position.<sup>11</sup> 778; 188, 1.<sup>12</sup> 881; 215, 216.<sup>13</sup> 742; 171, 2.<sup>14</sup> 724; 164.<sup>15</sup> The indef. rel. here = *such a one as*. 699 a. For the mood, see 911; 236.<sup>16</sup> 359; 104.<sup>17</sup> Attic fut. of καθίζω. 425; p. 136 (c), (d), see paradigm of future of κομίζω. 348.<sup>18</sup> 257, 259; 74, 75.<sup>19</sup> 424, end, p. 136 (b) end.<sup>20</sup> 885; 217.<sup>21</sup> 1030; 283, 9.

ἑδόκουν οἱ Ἕλληνες τοὺς βαρβάρους ἀτάκτοις σφίσι<sup>1</sup> ἐπιπυσεῖσθαι.<sup>2</sup> 27. λέξατε οὖν πρὸς με τί ἐν νῶ ἔχετε, ὥς φίλον τε καὶ εὖνουν. 28. εἶχον<sup>3</sup> δὲ πάντες κράνη χαλκᾷ καὶ χιτῶνας φοινικοῦς.

29. Πόλεμον ἐξέφηναν οἱ βάρβαροι. 30. διέφθειρον<sup>4</sup> τοὺς στρατιώτας, καὶ ἓνα γε λοχαγὸν διέφθειραν.<sup>4</sup> 31. ὅτῳ δοκεῖ<sup>5</sup> ταῦτα, ἀνατεινάτω τὴν χεῖρα.<sup>6</sup> 32. ἀπεκρίνατο, ὅτι αὐτῷ μέλοι,<sup>7</sup> ὅπως καλῶς ἔχοι.<sup>8</sup> 33. ἀποκρίνασθε ὅτι ταῦτα δοκεῖ. 34. ἦτουν μισθὸν μνᾶν. 35. ἀπόφηναι<sup>9</sup> γνώμην.

### *The Perfect Middle System.*

STEM.—For the stem of the *perfect* and *pluperfect middle* and *passive*, see 459 ; 110, IV (a).

ENDINGS.—These have no tense-sign, and affix the endings of the *principal* tenses directly to the stem without connecting vowels, as: λέλυ-μαι. For vowel changes, see 460 ; 110, IV (a), (1).

<sup>1</sup> 685 ; 144, 2 (a). For paradigm, see 261 ; 79, 1.

<sup>2</sup> *Doric fut.* of ἐπιπίπτω. 426, p. 136, note 2.

<sup>3</sup> 359 ; 104.

<sup>4</sup> Observe the *repeated* and the *single* act as distinguished by the *imperfect* and the *aorist*. <sup>5</sup> 604 ; 135, 2.

<sup>6</sup> 172, 216, 20 ; 25, 3, p. 52, 31.

<sup>7</sup> 602 d, Rem. ; 134, note 2.

<sup>8</sup> 810 and examples ; 134, note 1 (c). For the optative instead of the future, see 885 and b ; 217.

<sup>9</sup> 390 ; p. 110, note 3. 2d sing. *imv. mid.* The middle voice indicates that the opinion asked for is *his own*. 814 ; 199, 3.

For the stem of the *future perfect middle* (which is wanting in very many verbs, and is generally passive in meaning) see 466; 110, IV (c).

For the *compound forms* of the subjunctive and optative, see 465; 118, 1.

For the *third person plural* of the indicative perfect and pluperfect, see 464; 118, 5.

EUPHONIC CHANGES.—For the *consonant changes*, see 463; 97, note 2, and observe the examples in the paradigms.

ACCENT.—The perfect middle *infinitive* and *participle* accent the penult. 389 b; 26, note 3 (1).

PARADIGMS.—Learn the paradigms of these three tenses of λύω. 318; pp. 100–103.

Observe that the *final vowel* of the stem is long in the future perfect, even when short in the perfect; as, λελύσσομαι. Also, that the future perfect middle is identical in form and elements with the future middle, plus the reduplication.

Observe that υ is short in λελύμαι, though long in λύω, contrary to the rule, that stems ending in a vowel are long before the endings of the perfect, as well as of the future and aorist.

## EXERCISE XXII.

*Translate.*—1. Πάνθ<sup>1</sup> ἡμῖν<sup>2</sup> πεποιήται. 2. ἐτετέμνητο ὑπὸ Κύρου.<sup>3</sup> 3. ἐχθροὶ γεγενήμεθα. 4. λελύσθαι ἔφη τὴν γέφυραν. 5. οἱ στρατηγοὶ συνειλημμένοι<sup>4</sup>

<sup>1</sup> For πάντα. 82; 17, 1.    <sup>2</sup> 769; 188, 3.    <sup>3</sup> 818 a; 197.

<sup>4</sup> 266; 101, note (see λαμβάνω, εἶρηκα, εἶρημαι, λέγω, gather).

ἦσαν. 6. τοῖς ἱππεύσιν εἴρητο<sup>1</sup> θαρροῦσι<sup>2</sup> διώκειν. 7. μεμνήσθω<sup>3</sup> ἀνὴρ ἀγαθὸς εἶναι. 8. μέμνησθε ἄνδρες ἀγαθοὶ ὄντες.<sup>4</sup> 9. εἶχον τὰς ἀσπίδας ἐκκεκαλυμμένας. 10. μόνοι καταλελειμμένοι ἦσαν. 11. εὐθὺς ἀφεστήξει,<sup>5</sup> ὥστε φίλος ἡμῶν οὐδεὶς λελείψεται.<sup>6</sup> 12. τῇδε τῇ ἡμέρᾳ κατακεκοφόμεθα. 13. ὁ Κῦρος νικᾷ τοὺς πρὸ βασιλέως<sup>7</sup> τεταγμένους. 14. βασιλεὺς προσέρχεται, ὥς εἰς μάχην παρεσκευασμένος.<sup>8</sup> 15. εἶχον τὰ δρέπανα ἐκ τῶν ἀξόνων ἀποτεταμένα.<sup>9</sup> 16. ἀναμνήσω ὑμᾶς τὰ τούτῳ<sup>10</sup> πεπραγμένα.<sup>11</sup> 17. ἡρώτων ἐπὶ<sup>12</sup> τίνι τὸ στράτευμα συνειλεγμένον<sup>1</sup> εἶη.<sup>13</sup> 18. ἄξιοί ἐστε τῆς ἐλευθερίας<sup>14</sup> ἧς<sup>15</sup> κέκτησθε.<sup>3</sup>

### *The Passive Systems.*

The *aorist* has an exclusively passive form, upon the stem of which is formed a passive *future*.

STEMS.—For the *first* and *second* passive stems, and their modifications, see 468, 469, 474; 110, VI and VII.

<sup>1</sup> 366; 101, note (see λαμβάνω, εἴρηκα, εἴρημαι, λέγω, *gather*).

<sup>2</sup> θαρρέω, pres. part. dat., predicate to noun instead of adverb modifying διώκειν.

<sup>3</sup> 365 b, 465 a, 849; 101, note 2; 118, note; 200, note 6.

<sup>4</sup> 982, 986, examples; 280, examples; transl. "*that you are*."

<sup>5</sup> 467, 849 o; 110, IV (c), note 2.

<sup>6</sup> 927; 237, and Rem., see paradigm, 344.

<sup>7</sup> 660 c; 141 (a).

<sup>8</sup> 365; 101, 2.

<sup>9</sup> ἀποτείνω.

<sup>10</sup> 769; 188, 3.

<sup>11</sup> 724; 164.

<sup>12</sup> "*for what*."

<sup>13</sup> 932, 2; 243.

<sup>14</sup> 753 f, 746; 180, 1; 178.

<sup>15</sup> Instead of ἧν. 994; 153.

**CONNECTING VOWELS.**—The aorist passive, like the perfect middle and passive, affixes the personal endings to the *tense-stem* without a connecting vowel, except in the subjunctive and optative.

In the subjunctive, the passive suffix ( $\theta\epsilon$  or  $\epsilon$ ) is contracted with the connecting vowels  $\omega$  and  $\eta$ , as in the present subjunctive of  $\phi\iota\lambda\acute{\epsilon}\omega$ . In the optative, it coalesces with the mode sign,  $\iota\eta$  or  $\iota$ .

**EUPHONIC CHANGES.**—For the consonant changes made before  $\theta$  of the passive suffix, see 470 ; 16, 1.

**ACCENT.**—The aorist *infinitive* passive is properispomenon ; the *participle*, oxytone. 389 d, e ; 26, note 3, (1), (2).

**PARADIGMS.**—Learn the paradigms of the first aorist and future passive. 319 ; pp. 102, 103.

Also, those of the second aorist and future. 322, pp. 108–110.

Also, that of the aorist participle. 242 ; 68, note, end.

Observe, that, as in the perfect, so in the aorist passive of  $\lambda\acute{\upsilon}\omega$ ,  $\upsilon$  is short, contrary to the general rule of vowel stems.

Observe, that, except this difference in the  $\upsilon$ ,  $\lambda\upsilon\theta\acute{\eta}\sigma\alpha\mu\alpha\iota$ , fut. pass., differs in form from  $\lambda\acute{\tau}\sigma\alpha\mu\alpha\iota$ , fut. mid., only by the insertion of the passive sign,  $\theta\eta$ , before the tense-sign  $\sigma$ .

Observe, also, that while the passive aorist takes the *active secondary endings, without connecting vowels*, the passive future takes the *middle primary endings, with connecting vowels*.

For  $\lambda\upsilon\theta\eta\tau\iota$ , instead of  $\lambda\upsilon\theta\eta\theta\iota$ , 2 sing. impv., see 73 b ; 17, 3.

See the paradigms of  $\lambda\epsilon\acute{\iota}\pi\omega$ , 344 ;  $\epsilon\lambda\acute{\epsilon}\gamma\chi\omega$ , 328 ;  $\alpha\lambda\lambda\acute{\alpha}\sigma\sigma\omega$ , 346 ;  $\phi\alpha\acute{\iota}\nu\omega$ , 343, as these verbs occur in the exercise.

## EXERCISE XXIII.

*Translate.*—1. Κατεπέμφθη ὑπὸ τοῦ πατρός. 2. ἡσχύνθημεν καὶ θεοὺς<sup>1</sup> καὶ ἀνθρώπους. 3. πάνυ ὀλίγοι<sup>2</sup> ἄμφ' αὐτὸν κατελείφθησαν. 4. ἡξίου δοθῆναι οἷς<sup>3</sup> ταύτας τὰς πόλεις. 5. οὐκ ἐξήχθη<sup>4</sup> διώκειν. 6. ἡρέθησαν<sup>5</sup> στρατηγοί. 7. ἐφοβεῖτο μὴ κυκλωθεῖν.<sup>6</sup> 8. τούτων<sup>7</sup> πραχθέντων<sup>8</sup> ἀπέπλει. 9. οἱ ἂν ἐλεγχθῶσι<sup>9</sup> διαβάλλοντες,<sup>10</sup> δεῖ<sup>11</sup> αὐτοὺς τιμωρηθῆναι. 10. ἦκον<sup>12</sup> οἱ προπεμφθέντες σκοποί.

11. Ἐφάνη<sup>13</sup> κονιορτός. 12. ἀνεστράφησαν<sup>14</sup> οἱ ἄμφι<sup>15</sup> βασιλέα. 13. ἐβουλεύοντο ὅπως ἂν ταφείησαν<sup>16</sup> οἱ νεκροί. 14. φάνητε τῶν λοχαγῶν ἄριστοι.<sup>17</sup> 15. οἱ βάρβαροι στραφέντες ἔφευγον. 16. ὁ Τισσαφέρνης μείον<sup>18</sup> ἔχων ἀπηλλάγη. 17. ἐξεπλάγη<sup>19</sup> δὲ καὶ βασιλεύς.

<sup>1</sup> 712; 158, note 2.<sup>2</sup> 254, 4; 73, 6.

<sup>3</sup> Notice that *οἱ*, article, *οἷ*, relative, and *οἷ*, personal and reflexive, are distinguished by accent. *οἷ*, enclitic, keeps its accent here for emphasis. See, also, 685; 144, 2.

<sup>4</sup> ἐξάγω.

<sup>5</sup> The aor. pass. of *αἰρέω*, unlike most vowel verbs, does not protract the final vowel of the stem. See also 816, 1.

<sup>6</sup> 887; 218. So, in Latin, *ne*, with present or past subjunctive.<sup>7</sup> Neuter: "these (things)."<sup>8</sup> 970; 278.<sup>9</sup> 916; 232, 3.<sup>10</sup> 981; 279, 2.<sup>11</sup> The future consequence is here expressed as present.<sup>12</sup> 827 end, and a; 200, note 3 (a).

<sup>13</sup> For the respective significations of the 1 and 2 aor. pass. of *φαίω*, see 498; p. 93 (middle). <sup>14</sup> Passive with middle meaning.

<sup>15</sup> 791, Phrases; 141, note 3, end.<sup>16</sup> θάπτω, 74 c; 17, 2, note; 881; 216.<sup>17</sup> 669; 141, note 8.

<sup>18</sup> 254, 3; 73, 5. *μείον ἔχων* = with disadvantage. For 2 aor., see paradigm of *ἀλλάσσω*, 346. <sup>19</sup> 471 a; p. 141, note 2.

18. Εἰ εἴσεισι,<sup>1</sup> συλληφθήσεται.<sup>2</sup> 19. τί πραχθήσεται; 20. ἡγεμῶν οὐδείς ἡμῖν φανείται. 21. ἴσως τινὲς<sup>3</sup> φανοῦνται ἱκανοὶ ἡμᾶς ὠφελεῖν. 22. ἀλειυνόν<sup>4</sup> ἢν ἡ χιών, ὅτῳ<sup>5</sup> μὴ παραρρυνείη.<sup>6</sup>

### -Μι Forms.

PECULIARITIES.—The general peculiarity of verbs of the -μι conjugation (so called from the present tense active ending in -μι instead of -ω) is *the absence of connecting vowels* between the stem and ending in certain tenses, of which only the *present and imperfect* require to be studied here.

This peculiarity has already appeared in the irregular verbs εἶμι and φημι, and in the *perfect middle* and the *aorist passive* systems of the -ω conjugation. It will also appear in the *second aorist* and *second perfect* systems hereafter.

Review here the Tables of the personal endings. 376, 380, 381, 382; 112, 2; 116, 1; 117.

For the special peculiarities of the -μι conjugation, see 385, 414-419; 121, 1 and 2; 122, notes.

ACCENT.—For the accent of the *infinitive and participle, active*, see 389 d, e; 26, note 3, (1), (2).

<sup>1</sup> 828 a, end, 893; 200, note 3, (δ), 221.

<sup>2</sup> συλλαμβάνω.

<sup>3</sup> Why does the enclitic retain its accent?

<sup>4</sup> 617; 138, note 2, (c).

<sup>5</sup> 775; 187.

<sup>6</sup> παραρρέω, 49; 15, 2. The passive aorist of ῥέω has an active meaning. For the mood, see 914, B. (2); 233.



PARADIGM.—Learn the paradigms of *τίθημι, δίδωμι, ἵστημι, δείκνυμι, present system.* 329–332; pp. 160, 161, 163, 164.

For the reduplication of the stems, *στα-, θε-,* see 70, 73 a; 121, 3, 17, 2.

Learn the paradigms of the participles *τιθείς*, 68 (like *λυθείς*, 242); *διδούς* and *δεικνύς*, 242; 68, and note; *ιστάς*, 68 (like 1 aor. *λύσας*, 242 end).

Learn the paradigms of the irregular *ἵημι* and *εἶμι*, 476, 477; 127, II, III; at present omitting the 2 aorist of *ἵημι*.

Observe that *εἰμί*, *I am*, and *εἶμι*, *I am going*, are distinguished by accent.

For the irregular 1 aorist active of *τίθημι, δίδωμι, ἵημι*, see 432; 110, III, note 1.

For the full synopsis of the four representative *μι* verbs, see 349–352; pp. 165, 166.

## EXERCISE XXIV.

*Translate.*—1. Τὸν ἡγεμόνα παραδιδόασιν αὐτοῖς, καὶ συντίθενται τὸ χωρίον φυλάττειν. 2. ὦρα ἦν ἀπίνε-  
ναι.<sup>1</sup> 3. τὴν δεξιὰν<sup>2</sup> ἐδίδου. 4. τὸν ἄνδρα ἐπὶ τὸν ἵππον ἀνετίθει. 5. οὐκ ἔφασαν ἰέναι, ἐὰν μὴ τις αὐτοῖς  
χρήματα διδῶ.<sup>3</sup> 6. οὗτου<sup>4</sup> δέοιτό<sup>5</sup> τις, μετεδίδosan<sup>6</sup>

<sup>1</sup> 952; 261, 1.

<sup>2</sup> *χεῖρα* omitted. 621 c; 141, note 4.

<sup>3</sup> 898 and a; 223.

<sup>4</sup> Neuter, *whatever thing*: for gen., see 743; 172, 1.

<sup>5</sup> 914, B. (2); 233. For the uncontracted verb, see 411; p. 118, note 1.

<sup>6</sup> The imperfect denotes the action as *repeatedly* done.

ἀλλήλοις. 7. τὰς ὠτίδας, ἅν<sup>1</sup> τις ταχὺ<sup>2</sup> ἀνιστῇ,<sup>3</sup> ἔστι<sup>4</sup> λαμβάνειν. 8. ἐδείκνυ τὴν ὁδόν. 9. ὁ δὲ Ξενοφῶν ἀνίσταται ἐσταλμένος<sup>5</sup> ὥς<sup>6</sup> ἐδύνατο κάλλιστα.<sup>7</sup> 10. δεῖ μὴ ὑφίεσθαι, ἀλλὰ πειρᾶσθαι ὅπως σωζώμεθα.<sup>8</sup> 11. ταῖς μολυβδίσι<sup>9</sup> ἐπίστανται χρῆσθαι.<sup>10</sup> 12. βραδέως προσήεσαν. 13. ἔντο ἐπὶ τοὺς πολεμίους. 14. οἱ δὲ Ἕλληνες δίσταντο. 15. ἐμελέτων τοξεύειν,<sup>11</sup> ἄνω ἰέντες μακράν.<sup>12</sup> 16. ἐδίδοτο λέγειν<sup>13</sup> τῷ βουλομένῳ.<sup>14</sup> 17. τοὺς κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας<sup>15</sup> διδέασι, τὰς δὲ νύκτας<sup>15</sup> ἀφιασιν. 18. οὐκέτι ἐπετίθεντο οἱ πολέμιοι. 19. ἐντεῦθεν προϊόντων<sup>16</sup> ἐφαίνετο ἰχθια ἵππων. 20. ἅπιμεν ἅπαντες. 21. προυδεδώκεσαν<sup>17</sup> αὐτοὺς οἱ βάρβαροι. 22. ὄρχετο ἀπιών.<sup>18</sup> 23. κατακείμεθα ὥσπερ ἐξόν<sup>19</sup> ἡσυχίαν ἄγειν.

<sup>1</sup> ἅν (ā) = ἐάν; εἰ + ἅν (ä).

<sup>2</sup> 719 b; 74, 2.

<sup>3</sup> 898 and a; 228.

<sup>4</sup> 480, 1; 28, note 1, end.

<sup>5</sup> 365; 101, 2. See paradigm, 342.

<sup>6</sup> 651, and a. So, in Latin, *quam* intensifies the superlative.

<sup>7</sup> 259; 75.

<sup>8</sup> 885 b; 217, note 1.

<sup>9</sup> 777; 188, note 2.

<sup>10</sup> 412; p. 118, note 2.

<sup>11</sup> *Shooting*. 938; 258.

<sup>12</sup> ὁδόν omitted: see note 2, p. 75.

<sup>13</sup> Subject of ἐδίδοτο.

<sup>14</sup> *To whoever wished*; equivalent to *if any one wished*. 902; 226.

Literally, to the one wishing, or who wished. 966; 276, 2.

<sup>15</sup> 720; 161.

<sup>16</sup> 972 a; 278, 1, note.

<sup>17</sup> 360 a; 105, note 1.

<sup>18</sup> Translate the sentence, *he went off*. See 279, 4, note, and compare 984.

<sup>19</sup> 973; 278, 2: participle of ἔξεστι: translate, *as if it were possible*.

*The Second Aorist System, Active and Middle, and the Second Perfect System, Active.*

CHARACTERISTICS. — The difference between the second and the first aorist and perfect is, that the *second* tenses show a different and *simpler* form of the *verb-stem*, and do not show the *tense-signs*,  $\sigma$  or  $\kappa$ , of the first tenses. In signification generally the same, they have almost always the same augment, or reduplication, as the first tenses, as well as the same endings. For connecting vowels see p. 10. Few verbs have both the first and the second tenses.

STEMS.—For the stem of the second aorist, active and middle, see 435, 438; 110, V.

For the stem of the second perfect and pluperfect active, see 450, 451; 110, IV, (d).

Some perfects, whose tense-stem ends in a rough consonant, as *γέγραφα*-α, are differently classified by grammarians as first or second. 450; 110, IV (b).

-ΜΙ FORMS.—The second tenses of the -μ*i* form are those which affix the endings to the stem *without connecting vowels*. 439–445, 454; p. 156, REM.

ACCENT.—The *penult* is accented in the 2 *pf. inf.* and 2 *aor. inf. mid.*; the *ultima*, in the 2 *pf.* and 2 *aor. act. part.* and the 2 *aor. inf. act.* and *inv. mid.*, 2 *pers. sing.* The two latter, as contracted forms (see p. 67), are circumflex. 387, 389; 26, note 3; 101; 22, 2. See also 242 a; 25, 3, note 2.

PARADIGMS.—Learn the paradigms of the second aorist, active and middle, -ω conjugation. 320; pp. 104–107.

Also, the same of the -μι conjugation. 333–335; pp. 161, 162, 164, 165.

Learn the paradigms of the second perfect and pluperfect active, -ω conjugation. 321; pp. 104, 105.

Also, the same of the -μι conjugation, 336; p. 167; together with the participle *έστώς*. 244; 69, note.

Inflect each participle given in the above paradigms, and compare the 2 aor. part. of the -μι form with the present, as learned on page 75.

Learn also the paradigms of the second aorist of *ἔημι*, 476; 127, III; and the irregular second perfect and pluperfect, *οἶδα*, *ᾔδειν*. 491, 849 b; 127, VII, 200, note 6.

Some verbs, especially *ἵστημι*, and its compounds, having both the first and second tenses, use the first as transitive and the second as intransitive; as, *ἔστησα*, *I set*, or *placed*, *ἔστην*, *I stood*.

## EXERCISE XXV.

*Translate*.—1. Οὐδεὶς ἠλθε<sup>1</sup> τῶν πολεμίων. 2. δέδοικα<sup>2</sup> μὴ λαβὼν με δίκην ἐπιθῇ.<sup>3</sup> 3. μικρὸν<sup>4</sup> δὲ

<sup>1</sup> *ἔρχομαι*.

<sup>2</sup> 490, 5, 849 b; 200, note 6.

<sup>3</sup> 887; 218. (The accent can not be *ἐπίθη*, because the uncontracted form is *ἐπιθέη*.)

<sup>4</sup> Neuter: *a bit*.

ὑπνου λαχὼν<sup>1</sup> εἶδεν<sup>2</sup> ὄναρ.<sup>3</sup> 4. ὁ δὲ εἶπεν<sup>4</sup> αὐτῷ. 5. ἔπαθεν<sup>5</sup> οὐδεὶς οὐδέν.<sup>6</sup> 6. τὸν θώρακα ἐνέδν. 7. τοὺς στρατιώτας ἀπήγαγεν.<sup>7</sup> 8. φημὶ ὑμᾶς χρῆναι διαβῆναι τὸν ποταμόν. 9. ἐπήρετο τὸν Ἀπόλλω,<sup>8</sup> ὃς ἀνείλεν<sup>9</sup> αὐτῷ. 10. ἀναγκρὺς<sup>10</sup> τὴν ἐπιστολὴν συλλαμβάνει Ὀρόνταν. 11. ἐλάβοντο<sup>11</sup> τῆς ζώνης<sup>12</sup> τὸν Ὀρόνταν, ἅπαντες ἀναστάντες. 12. ἀφίκοντο<sup>13</sup> ἐπὶ τὸν ποταμόν. 13. ὁ Κῦρος ἐπύθετο τὸ πρᾶγμα. 14. ὁ δ' ὑπέσχετο<sup>14</sup> ἐκάστῳ τῷ ἀνδρὶ δώσειν πέντε μνᾶς. 15. διανοεῖται λῦσαι τὴν γέφυραν, ὥς μὴ διαβῆτε.<sup>15</sup> 16. οὐ πολὺ<sup>16</sup> δὲ προεληλυθότων<sup>17</sup> αὐτῶν ἐπιφαίνεται Μιθριδάτης. 17. φυλάττεσθε μὴ ἐπίθωνται<sup>18</sup> ὑμῖν τῆς νυκτός.<sup>19</sup> 18. οὐκ ἄξιον<sup>20</sup> τοὺς πολεμίους ἀφεῖναι. 19. εἰσὶ δὲ ποταμοὶ, οὓς οὐδ' ἂν διαβαλήτε,<sup>21</sup> εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν. 20. φοβοίμην<sup>22</sup> δ' ἂν τῷ ἡγεμόνι<sup>23</sup> ᾧ<sup>24</sup> ἂν δοίη<sup>25</sup>

<sup>1</sup> λαγχάνω.<sup>2</sup> 215 b; 60, 3.<sup>3</sup> πᾶσχω.<sup>4</sup> 436; 100, 2, note 4.<sup>5</sup> 185, 186; 47, note 1; 25, 1, note, end.<sup>6</sup> ἀναιρέω.<sup>7</sup> 814, examples; 199, note 1.<sup>8</sup> ἱ, temporal augment.<sup>9</sup> ὑπισχνέομαι. For the article with ἕκαστος, see 673 a; p. 204, note 2.<sup>10</sup> 719 b; 74, 2.<sup>11</sup> 887; 218.<sup>12</sup> ἐστὶ omitted.<sup>13</sup> 903; 226, 2, (b).<sup>14</sup> Instead of δν. 994; 153.<sup>15</sup> 917; 232, 4.<sup>16</sup> δράω. 359 c; 104, note 2.<sup>17</sup> 436 a; 108, VIII.<sup>18</sup> 1030; 288, 9.<sup>19</sup> ἀναγιγνώσκω.<sup>20</sup> 738 a; 171, note.<sup>21</sup> 881; 216.<sup>22</sup> προέρχομαι. 970; 278.<sup>23</sup> 759; 179.<sup>24</sup> 900; 224.<sup>25</sup> 772; 186.

ἔπεσθαι, μὴ ἡμᾶς ἀγάγη<sup>1</sup> ὅθεν<sup>2</sup> οὐχ οἶόν τε<sup>3</sup> ἔσται  
ἐξελεῖν, βουλοίμην<sup>4</sup> δ' ἂν ἄκοντος ἀπὶ<sup>5</sup> Κύρου<sup>6</sup>  
λαθεῖν αὐτὸν ἀπελθών.<sup>7</sup> 21. συνείπετο<sup>8</sup> τὸ ἄλλο<sup>9</sup>  
στράτευμα ἅπαν. 22. δέδοικα μὴ ἐπιλαθώμεθα τῆς  
ὁδοῦ.<sup>10</sup>

23. Δύο καλῶ τε κἀγαθῶ<sup>11</sup> ἄνδρε τέθνατον.<sup>12</sup> 24.  
οὐκ ᾔδεσαν Κύρον τεθνηκότα.<sup>13</sup> 25. εὖ ἴστε ὅτι ἔψονται  
ὑμῖν. 26. ἀλλ' ἰόντων, εἰδότες ὅτι κακίους εἰσὶν ἐκεί-  
νων.<sup>14</sup> 27. ὀρώμεν τοὺς στρατηγούς<sup>15</sup> οἷα πεπόνθασιν.<sup>16</sup>  
28. ἦκεν ἄγγελος λέγων, ὅτι ὁ βασιλεὺς λελοιπῶς εἶη  
τὰ ἅκρα. 29. ἦλθε Προκλῆς<sup>17</sup> γεγονώς<sup>18</sup> ἀπὸ Δημαρα-  
του. 30. ὅπως δὲ εἰδῆτε<sup>19</sup> εἰς οἶον ἔρχεσθε ἀγῶνα,<sup>20</sup>  
ἐγὼ ὑμᾶς εἰδὼς διδάξω. 31. ἵππον ὃν εἰλήφει<sup>21</sup> δίδωσι  
τῷ βαρβάρῳ, δεδιώς<sup>22</sup> μὴ ἀποθάνῃ,<sup>1</sup> ἐκεκάκωτο γάρ.

<sup>1</sup> See note 3, p. 78.

<sup>2</sup> Omitted antecedent, ἐκεῖσε, *thither*. 997 a; 152, note 1.

<sup>3</sup> 1000; 151, note 4, end; neuter, because predicate to the infinitive. <sup>4</sup> 900; 224.

<sup>6</sup> 902; 226.

<sup>6</sup> ὄντος omitted. 972 b.

<sup>7</sup> 984; 279, 4; translate, *to depart without his knowing it*.

<sup>8</sup> 359; 104.

<sup>9</sup> 267; 84, 3. ὁ ἄλλος, in agreement with a substantive = *the rest of*. <sup>10</sup> 742; 171, 2.

<sup>11</sup> 77 c; 11, (b).

<sup>12</sup> 490, 4; 125, 4.

<sup>13</sup> 982; 280.

<sup>14</sup> 755; 175.

<sup>16</sup> 878. The subject of the dependent verb here becomes the object of the principal verb. <sup>16</sup> πάσχω.

<sup>17</sup> 194; 52, note 3.

<sup>19</sup> 881; 216.

<sup>18</sup> 490, 3; 125, 4.

<sup>20</sup> Words belonging together, as οἶον and ἀγῶνα, are made emphatic by separation. <sup>21</sup> λαμβάνω. 366; 101, 1, note.

<sup>22</sup> 490, 5; 125, 4.

*Verbals in -τεος, Correlatives, Particles.*

For the formation, signification, and construction of *verbal adjectives in -τεος*, see 475, 988–991; 117, 3, 281.

For the Tables of *correlatives*, see 282, 283; 87, 1, 2.

## EXERCISE XXVI.

*Translate.*—1. Ἐμοὶ τοῦτο οὐ ποιητέον. 2. ἡμῶν δέ γε πάντα ποιητέα. 3. οὐ δ' ὥς<sup>1</sup> ἡμῖν γε ἀθυμητέον. 4. πορευτέον δ' ἡμῖν τοὺς πρώτους σταθμούς<sup>2</sup> ὥς ἂν δυνώμεθα<sup>3</sup> μακροτάτους. 5. ὑμεῖς τοσοῦτοι ὄντες ὅσοι νῦν συνεληλύθατε μέγιστον ἔχετε καιρόν.<sup>4</sup> 6. οἶομαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν,<sup>5</sup> οἷα<sup>6</sup> τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν. 7. οὐκ οὖν<sup>7</sup> ταῦτα ἔμοιγε<sup>8</sup> δοκεῖ. 8. οὐκοῦν<sup>9</sup> ἄξιόι εἰσι τὰ ἔσχατα παθεῖν; 9. οὐκ ἄρα<sup>10</sup> ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται<sup>11</sup> ταῖς ἡμέραις.<sup>4</sup> 10. ἄρ'<sup>12</sup> οὐκ ἂν ἐπὶ πᾶν ἔλθοι,<sup>13</sup> ὥς πᾶσιν ἀνθρώποις φόβον παράσχοι<sup>14</sup> τοῦ στρατεῦσαι<sup>15</sup> ποτε ἐπ' αὐτόν; 11. ἤκειν ἤδη κελεύει τῆς νυκτός,<sup>16</sup> εἰ δὲ μή,<sup>17</sup> αὐτὸς πρῶτον

<sup>1</sup> 284; 29, note 1, end. Distinguish ὥς and ὡς.

<sup>2</sup> 720; 161.

<sup>3</sup> 651 a, 898; 223.

<sup>4</sup> See note 20, p. 80.

<sup>5</sup> 964 a; 211.

<sup>6</sup> 725 a; 165.

<sup>7</sup> 1048, 2 a.

<sup>8</sup> Observe the recessive accent caused by affixing the intensive particle; 1037, 1, end.

<sup>9</sup> 1015.

<sup>10</sup> 1048, 1.

<sup>11</sup> 899; 223, note 1.

<sup>12</sup> 1015; 282, 2.

<sup>13</sup> 903; 226, 2, (b); translate, go to every (length).

<sup>14</sup> παρέχω. For the mood, see 881 b.

<sup>15</sup> 959; 258, 262, 2.

<sup>16</sup> 759; 179.

<sup>17</sup> 906.

ἀπιέναι φησίν. 12. ταύτην τὴν γνώμην, ἔφη, τὸ νῦν εἶναι<sup>1</sup> ἔχω ἔγωγε. 13. ἀλλὰ μὰ τοὺς θεοὺς<sup>2</sup> οὐκ ἔγωγε<sup>3</sup> αὐτοὺς διώξω.

14. Εἰ μὴ ὑμεῖς ἦλθετε,<sup>4</sup> ἐπορευόμεθα ἂν πρὸς βασιλέα. 15. εἰ ἐώρων<sup>4</sup> ἀποροῦντας ὑμᾶς, τοῦτ' ἂν ἐσκόπουν. 16. οὐκ ἂν ἐποίησεν<sup>4</sup> Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα. 17. εἰ ὁ θεὸς πατήρ ὑμῶν ἦν,<sup>4</sup> ἠγαπᾶτε ἂν ἐμέ. 18. ἡ γυνή<sup>5</sup> αὐτὸν ἔπεισεν. 19. πῦρ<sup>6</sup> πολλὰ ἔκαιον. 20. θύει τῷ Διὶ<sup>7</sup> τῷ βασιλεῖ.

<sup>1</sup> 956 a; 268, note.

<sup>3</sup> See note 8, p. 81.

<sup>5</sup> 216, 4; p. 50, 7.

<sup>7</sup> 216, 6; p. 50, 10.

<sup>2</sup> 723; 163.

<sup>4</sup> 895; 222.

<sup>6</sup> 213; p. 51, 27.



## VOCABULARY.

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THE following *Vocabulary* is intended to serve for Exercises XX-XXVI. For verbs that are fully described in the grammar, the sign \* refers the pupil to the *Alphabetical List* or *Catalogue of Verbs*.

References in the *Vocabulary* to the grammar are mostly upon the formation of words: r. = *root*. Other necessary references have already been given in connection with the exercises. The parts of compound verbs are distinguished by the hyphen. Some derived and cognate words in English are inserted in small capitals: c. = *cognate*, cp. = *compound*.

The class to which a verb marked \* belongs (see 392-404; 108) will be seen by referring to the grammar. Verbs not so marked have the number of their class bracketed in the *Vocabulary*, unless they are of the *first class*, in which case the number is omitted.

The gender of nouns is indicated by *the article*.

### α

ἀγαθός, -ή, -όν, *good*.

ἀγαπῶ (-άω), f. -ήσω, etc., reg. *to love*.

\* Ἀγασίας, -ου, ὁ, *Agasias*, a Greek.

ἀγγέλλω, f. ἀγγελῶ, a. ἡγγεῖλα, pf. ἡγγέλκα, pf. m. and p. ἡγγελμαι, a. m. ἡγγειλάμην, a. p. ἡγγέλθην, f. p. ἀγγελθήσομαι (4), *to announce*.

ἄγγελος, -ου, ὁ, *messenger*. 548; 129, 1. Fr. ἀγγέλλω. ANGEL.

ἄγων, -ῶνος, ὁ, *contest*. 555. Fr. ἄγω. AGONY.

ἄδικῶ (-έω), f. -ήσω, etc., reg., 496 a, *to injure*, 571, 3; 130. Fr. ἄδικος, *unjust*.

ἀθυμητέον, verbal fr. ἀθυμῶ (-έω), *to despond*.

αἰρῶ (-έω),\* *to take*: m. *to choose*: p. *to be chosen*. HERESY.

αἰσχύνω, f. αἰσχύνω, a. ἡσχύνω, a. p. ἡσχύνθη, f. p. αἰσχυνθήσομαι (4), *to disgrace*: p. and m. *to feel ashamed*. 571, 8; 130, 8. Fr. αἰσχύνη, *shame*.

αἰτιῶμαι (-άομαι), f. -άσομαι, a. ἡτιᾶσάμην, pf. m. ἡτιᾶμαι, a. p. ἡτιᾶσθην, dep. *to blame*. 571, 2; 130, 1. Fr. αἰτία, *fault*.

αἰτῶ (-έω) f. -ήσω, etc, reg. *to ask*.

ἀκινάκης, ὁ, acc. sing. -ην, acc. pl. -ας, *a short sword*.

ἀκούω,\* 495, *to hear*. ACOUSTIC.

ἄκρον, -ου, -τό, *a height*: pl. τὰ ἄκρα, *the heights*: neut. of adj. ἄκρος, whence ACROSTIC; στίχος, *a verse*, cp.

ἄκων [ᾶ], ἄκουσα, ἄκων, *unwilling*: contr. for ἀ-έκων (ἐκών, *willing*). 589; 131, 4, (a).

ἄλεινός, -ή, -όν, *warm*.

ἄμυνω, f. ἀμύνω, a. ἡμύνα, f. m. ἀμύνομαι, a. m. ἡμύνάμην (4), *to defend*: m. *to defend one's self*.

ἀμφί, 791; 191, VI, 1, *about*. AMPHI- in compounds.

ἀνα-γινώσκω,\* *to know again, or well*; *to read*, as a letter.

ἀν-αἰρῶ (-έω),\* *to take up*; *to respond*, as an oracle.

ἀνα-κοινῶ (-όω), f. -ώσω, etc., reg. *to communicate*: m. *to consult*. 571, 1; 130, 3. Fr. κοινός, *common*.

ἀνα-μυμήσκω,\* *to remind*.

ἀνα-στρέφω,\* *to turn about*. ANASTROPHE.

ἀνα-τείνω,\* *to lift up*. TONIC, fr. τείνω.

ἀνα-τίθημι,\* *to put or set upon*. ANATHEMA.

ἀν-ίστημι,\* *to raise*; intrans. and m. *to rise*.

ἄνω, *upward*.

ἄξιος, -α, -ον, *worthy, meet*.

ἄξιῶ (-όω), f. -ώσω, etc., reg. *to demand*. 571, 1; 130, 3. AXIOM.  
r. in ἄξιος.

ἄξων, -ονος, ὁ, *an AXLE*, c.

ἀπ-άγω,\* *to lead away*. ACT, c. with ἔγω.

ἀπ-αλλάσσω,\* *to put away*; p. and m. *to get or come off*. PARALLAX,  
fr. ἀλλάσσω, cp. with παρᾶ.

ἅπᾶς, ἅπαντα, ἅπαν, intensive form of πᾶς: pl. ἅπαντες, *all together*.

ἀπ-εἰμι,\* *to go away*: used as f. of ἀπέρχομαι.

ἀπ-λαύνω,\* *to drive away, ride off*.

ἀπ-έρχομαι,\* *to go away*.

ἀπο-θνήσκω,\* *to die, to be slain*. 820.

ἀπο-κρίνω,\* *to separate*; m. *to answer*. CRITIC, fr. κρίνω.

Ἀπόλλων, -ωνος, ὁ, the god *Apollo*.

ἀπο-πλέω,\* *to sail away*.

ἀπορῶ (-έω), f. -ήσω, etc., reg. *to be destitute*. 571, 3; 130, 2. Fr. ἀπορος, *destitute*.

ἀπο-τείνω,\* *to extend*. TONE, fr. τείνω.

ἀπο-τίνω,\* *to pay back*; m. *to punish*.

ἀπο-φαίνω,\* *to show forth*; m. *to show forth from one's self, to express, as opinions*.

ἄρα, *then, as an inference*.

ἄρα, *interrogative particle*.

ἄριστος, -η, -ον, *best, bravest*. ARISTOCRACY; κρατῶ, *to govern*, cp.

ἀσφαλῶς, *safely*, adv. fr. ἀσφαλής, -ές. Fr. ἀ, 589; 131, 4, (α), and σφάλω, *to trip*, c. with FALSE.

ἄτακτος, -ον, 225, 226; 63, *not in battle order*. 589; 131, 4, (α).

ἀ and τακτός, whence TACTICS, fr. τάσσω, stem ταγ-. 475; 117, 3.

ἀφ-ίημι,\* *to send away, let go, loose*.

ἀφ-ικνούμαι (-έομαι),\* *to arrive at, arrive*.

ἀφ-ίστημι,\* a. and trans. *to remove*; m. and intrans. *to stand aloof*.

APOSTATE.

## β

βάρβαρος, -ον. 225, 226; 63. BARBARIAN, i. e. foreign.

βουλεύω, f. -σω, etc., reg. *to take counsel*; m. *to deliberate*. 571, 4; 130, 4. Fr. βουλή, *counsel*.

βούλομαι,\* *to wish*. WILL, c.

βοῶ (-άω), f. βοήσομαι. 495, a. a. ἐβόησα, *to shout*.

βραδέως, *slowly*. adv. fr. βραδύς, -εῖα, -ύ.

## γ

γάρ, *for*.

γέ, *enclitic, at least*.

γίγνομαι,\* *to become, to take place*; γεγνώς, *descended*. BEGIN, c.

Γλοῦς, -οῦ, acc. -οῦν, δ, *Glus*, an officer of Cyrus, B. C. 401.

γνώμη, -ης, ἡ, *an opinion*. 551 2, a; 129, 3, note 1. r. in γι-γνώ-σκω, to KNOW, c.

γυνή, γυναῖκός, ἡ, *woman*. QUEEN, c.

## δ

δεδιώς, *fearing*, δέδοικα, *am afraid*. 490, 5; 125, 4.

δεῖ,\* impers. *it is necessary*.

δείκνυμι,\* *to show*. PARADIOM; παρά, cp.

δεξιός, -ά, -όν, *right*, as opposed to left: ἡ δεξιά, *the right hand*. DEXTEROUS, c.

δέω,\* *to want*; m. δέομαι, used as dep.

Δημάρᾱτος, -ου, δ, *Demarātus*, King of Sparta, B. C. 510-491.

δια-βαίνω,\* *to go through*, or *cross*, as a river. DIABETES.

δια-βάλλω,\* *to slander*. DIABOLIC.

δια-νοοῦμαι (-έομαι), f. -ήσομαι, a. διανοήθην, pf. διανενόημαι, dep. *to intend*. 571, 3; 130, 2. Fr. νοῦς, *mind*.

δια-πονῶ (έω), f. -ήσω, etc., reg. *to labor diligently* on anything; m. *to work hard*. 571, 3; 130, 2. Fr. πόνος, *work*. PENURY, c.

δια-πορέω, f. -σω, etc., reg. *to transport across*; m. *to go through*. 571, 4; 130, 4. Fr. πόρος, *passage*, whence PORE.

δια-πράσσω,\* *to accomplish*; m. *to effect one's purpose*, *to obtain*.

δια-τελῶ (-εω),\* *to bring to an end*; with ptc. added, *to continue*. 571, 3; 130, 2. Fr. τέλος, *end*.

δια-φθείρω,\* *to corrupt*.

διδάσκω,\* 496, a, *to teach*. DIDACTIC.

δίδημι,\* *to bind*. DIADEM; διά cp.

δίδωμι,\* *to give*. DOSE.

δι-ίστημι,\* a. and trans. *to set apart*; m. and intrans. *to stand apart*. DIASTASE.

δίκη, -ης, ἡ, *justice*, *punishment*. INDICT, c.

δοκῶ (-έω),\* *to seem*, *seem good*, *think*. DOGMA.

δρέπᾱνον, -ου, τό, *a scythe*. 555. Fr. δρέπω, *to pluck*, or *reap*.

δύναμαι,\* *to be able*. DYNAMITE.

δύο, TWO. c.

## €

ἐγωγε, *I (c.) for my part, I at least.* EGOTISM, fr. ἐγώ.

εἶδον,\* *saw.* IDEA.

εἶπον,\* *said.* EPIC.

εἰς-εἰμι,\* *to go in, or into.*

ἐκαστος, -η, -ον, *each, every.*

ἐκ-καλύπτω,\* *to uncover.*

ἐκ-πλήσσω,\* *to astonish.* PLAGUE, c. with πλήσσω, *to strike.*

ἐκ-φαίνω,\* *to manifest.* FANCY, fr. φαίνω.

ἐλαύνω,\* *to drive, ride, advance.* ELASTIC.

ἐλέγχω,\* *to convict.*

ἐλευθερία, -ας, ἡ, LIBERTY, c. 556, 3 ; 129, 7. Fr. ἐλεύθερος, *free.*

Ἕλλην, -ηνος, ὁ, *a Greek.* HELLENIST.

ἐν, 797 ; 191, II, 1. IN, c.

ἐν-δύω,\* *to put on.* 500, 4, a. ENDUE, c.

ἐν-εἰμι,\* *to be in.*

ἐντεῦθεν, *thence, hence.*

ἐξ-ἄγω,\* *to lead or bring forth.* EXACT, c.

ἐξ-έρχομαι,\* *to come or go out.*

ἕξ-εστί, impers. *it is possible.*

ἐπειδάν (ἐπειδή ἂν), *whenever.*

ἐπ-ηρόμην, *asked.* See ἔρομαι.\*

ἐπί, 799 ; 191, VI, 2, *on, upon.* EPI- in many compounds.

ἐπι-λανθάνομαι, *to forget ; used as m. of λανθάνω.\**

ἐπι-μελοῦμαι (-έομαι), f. -μελήσομαι, pf. -μελέλημαι, a. p. -εμελήθην, f. p. -μεληθήσομαι, dep. *to take care of.*

ἐπι-πίπτω,\* *to fall on.* Stem *pet* in IMPETUOUS.

ἐπίσταμαι,\* dep. *to understand.*

ἐπισφάττω\* (Attic form of ἐπι-σφάζω), *to slay upon, as a person upon the body of another.*

ἐπι-τίθημι,\* *to put on, inflict ; m. to attack.* EPITHET.

ἐπι-φαίνω,\* *to display ; m. to appear.* PHENOMENON, fr. φαίνω.

ἔπομαι,\* *to follow.* SEQUEL, c.

ἐργάζομαι,\* 359 ; 104, dep., *to work, v.* ORGAN, fr. stem ἐργ.

ἐρχομαι,\* *to come or go.*

ἔρῳ, *shall say*. See εἶπον, 539, 8. G.\*

ἔρωτῶ (-άω), impf. ἠρώτων; other tenses supplied from ἔρομαι: \* *to ask*, as a question.

ἔτι, *yet, still*.

εὖ, *well*; used as adv. of ἀγαθός, *good*. EULOGY; λέγω, cp.

εὐνοῦς, -ου, 223, 225; 65, *well minded*.

εὐθύς, *immediately*.

ἐχθρός, -ά, -όν, 253; 72, 1, *hostile*. 569, 5; 129, 17. r. in ἐχθος, *hate*.

ἔχω,\* *to have*. HECTIC.

# I

Zeús, gen. Διός, δ, the god *Zeus*.

ζῶ (-άω),\* *to live*.

ζώνη, -ης, ἡ, *a girdle, belt*. ZONE.

# η

ἦδεν, 2 plupf., see οἶδα.

ἦδη, *already, at once*.

ἦκα, impf. ἦκαν, f. ἦξω, *to have come*.

ἡμέρα, -ας, ἡ, *a day*. EPHEMERAL; ἐπί, cp.

ἡσυχία, -ας, ἡ, *quiet*: ἡσυχίαν ἔχειν, *to be at peace*. 556, 3; 129, 7.

Fr. ἡσυχος, *quiet*.

# θ

θάπτω,\* *to bury*. Stem ταφ in EPITAPH.

θαρρῶ (-έω), f. ἤσω, etc., reg. *to be courageous*. 571, 3; 130, 2. Fr θάρρος, *courage*.

θέω,\* *to run*.

θνήσκω,\* *to die*.

θρόνος, -ου, δ, *a seat, a throne*.

θώραξ, -άκος, δ, *a breastplate*. THORAX.

# I

ἱδρῶ (-άω), f. -ώσω, etc., reg. *to SWEAT*, c.

ἵημι,\* *to send*; m. *to rush*.

ἵνα, *that, in order that*.

ἴσως [ἴ], *probably*; adv. of ἴσος, *equal*.

ἵχνιον, -ου, τό, *a foot-print, track*. 558; 129, 8. r. in ἵχνος, *track*.

## Κ

καθίζω,\* to SEAT (c.), also intrans. to SIT (c.). 361; 105, note 3.

καιρίς, -ου, δ, opportunity.

καίω,\* to kindle, burn. CAUSTIC.

κικός, -ή, -όν, bad, ill.

κάκῳ (ὄω), f. -ώσω, etc. reg. to injure. 571, 1; 130, 3. r. in κακός, ill.

καλός, -ή, -όν, 254, 6; 73, 3, fair, noble.

καλῶς, fairly: καλῶς ἔχειν, to be well; adv. of καλός, fair.

κατά-κειμαι,\* to lie down.

κατα-κόπτω,\* to cut down. COMMA, fr. κόπτω.

κατα-λείπω,\* to leave behind or remaining.

κατα-πέμπω,\* to send down. POMP, fr. πέμπω.

κονιορτός, -οῦ, δ, a rising or cloud of dust (fr. κόνις, dust, and ὕρνημι, to raise). 575, 582, c, 585, a; 131, 1, 132, 1.

κράνος, -ους, τό, 190; 52, a helmet. HARD, c.

κτῶμαι (-όμαι),\* to acquire, pf. m. κέκτημαι, as pres. I possess.

κύκλῳ (-όω), f. -ώσω, etc., reg. to surround. 571, 1; 130, 3. r. in κύκλος, a circle, CYCLE.

Κῦρος, -ου, δ, Cyrus, prince of Persia, slain B. C. 401.

κύων, gen. κυνός, δ, ή, 127; 33, note 2, a dog. CYNIC.

## Λ

λαγχάνω,\* to obtain as by lot, to get.

λαμβάνω,\* to take. DILEMMA; διά, between, cp.

λανθάνω,\* to escape notice by any one. LETHÉ, fr. stem λαθ.

λείπω,\* 496, to LEAVE, c. ECLIPSE; ἔκ, cp.

λοχαγός, -οῦ, δ, a captain of a company (100 men). (Fr. λόχος, a company, and ἡγοῦμαι, to lead. ā Doric for η.) 575, 582, c, 585, a; 131, 1, 132, 1.

## Μ

μά, a particle used in oaths; by.

μακρός, -ά, -όν, long, tall. MACROCOSM; κόσμος, world, cp.

μάχομαι,\* to fight.

μείων, μείων, -ονος, less. MIOCENE; καινός, new, cp.

μελετῶ (-άω), f. -ήσω, etc., reg. to practice. 571, 2; 130, 1. Fr.

μελέτη, care.

μέλω,\* to care. μέλει, impers. it concerns, it is one's care.

μένω,\* to remain (c.), wait for.

μετά-δίδωμι,\* to impart, distribute.

μετα-πέμπω,\* to send after; m. to summon.

Μιθριδάτης, -ου, δ, Mithridates, a Persian.

μικρός, -ά, -όν, small, little. MICROCOSM; κόσμος, world, cp.

μιμνήσκω,\* to remind; pf. m. μέμνημαι, as pres. I remember; Latin memini. MNEMONIC.

μισθός, -ού, δ, wages.

μνᾶ (-άα), -ᾶς, ἡ, 144; 38, a mina, about \$19.66.

μόλυβδός, -ίδος, ἡ, a leaden ball or bullet. Fr. μόλυβδος, lead, whence PLUMB, c.

μόνος, -η, -ον, alone. MONOTONOUS; τείνω, cp.

# ν

ναῦς, gen. νεώς, ἡ, a ship. NAVY, c.

νεκρός, -οῦ, δ, a dead body. NECROLOGY; λέγω, cp.

νικῶ (-άω), f. -ήσω, etc., reg. to conquer. 571, 2; 130, 1. Fr. νίκη, victory.

νοῦς (νόος), gen. νοῦ, δ, 157; 43, mind. NOETIC.

νῦν, NOW, c.

νύξ, gen. νυκτός, ἡ, NIGHT, c.

# ξ

Ξενοφών, -ώντος, δ, Xenophon.

# ο

οθεν, whence.

οἶμαι,\* to think, suppose.

οἷος, οἷα, οἷον, such as; οἶός τε, able; οἶόν τε, possible.

οἴχομαι,\* to be gone; opposite of ἔκω, to have come.

ὀλίγος, -η, -ον, little, few. OLIGARCHY; ἄρχω, cp.

ὄναρ, τό, a vision in sleep, a dream.

ὅπως, how, that.



Ὀρόντας, -α, ὁ, 149; 39, 3, end, *Orontes*, a Persian.

ὄρῳ (-άω),\* *to see*. PANORAMA; πᾶς, cp.

ὅσος, -η, -ον, *as much as*; pl. *as many as*.

οὐδέ, *and not, not even*.

οὐδεὶς, οὐδεμίᾱ, οὐδέν, *no one, no, nothing*.

οὐκοῦν, interrogative, *not therefore?* answered by *yes*.

οὐκουν, negative, *therefore not*.

οἶν, *therefore*.

οὔποτε, *never*.

## π

πάνυ, *quite, very*. Fr. πᾶς, whence PAN- in compounds.

παρά-δίδωμι,\* *to give up*.

παρά-κελεύομαι, f. -σονται, etc., reg. dep. *to order, exhort*. CALL, c.

παραρρέω (παρα, ῥέω\*), *to melt from*, as SNOW.

παρα-σκευάζω, f. -ᾶσω, a. -ᾶσα, pf. m. and pass. -ασμαι, a. m. -ασάμην (4), *to prepare*. 571, 6; 130, 5. Fr. σκευή, *equipment*.

παρ-έχω,\* *to furnish, supply*.

πάσχω,\* *to suffer*. PATHOS, fr. stem παθ-.

πείθω,\* *to persuade*; m. *to comply, trust*. FAITH, c.

πειρῶμαι (-άομαι), f. ἄσονται, pf. -ᾶμαι, a. m. -ᾶσάμην, a. pass. -ᾶσθην, f. pass. -ᾶθήσονται, dep. *to try*. 571, 2; 130, 1. Fr. πεῖρα, *trial*.

PIRATE.

πέντε, FIVE, c. PENTATEUCH; τεῦχος, *book*, cp.

περι-γίγνομαι,\* *to be superior, overcome*.

ποῖ, *whether?*

ποιητέον, verbal of ποιῶ.

ποιῶ (-έω), f. -ήσω, etc., reg. *to make, do*. POEM.

πολέμιος, -α, -ον, *hostile*; οἱ πολέμιοι, *the enemy*. 564; 129, 12. Fr. πόλεμος.

πόλεμος, -ον, ὁ, *war*. POLEMIC.

πορευτέον, verbal of πορεύω.

πορεύω, f. -σω, etc., reg. *to convey*; m. *to journey, march*. 571, 4; 130, 4. Fr. πόρος, *passage*.

ποταμός, -οῦ, ὁ, *a river*. HIPPOBOTAMUS; ἵππος, cp.

ποτέ, enclitic, *ever, at any time*.

πράγμα, -ατος, τό, *a thing done, affair.* 553, 1; 129, 4. Fr. πράσσω.

## PRAGMATICAL.

πράσσω,\* *to do.* PRACTICE.

πρό, 804; 191, I, 4, *before, c.* PRO- in compounds.

προ-δίδωμι,\* *to betray.*

πρό-εimi,\* *to go forward, advance*; used as f. to προέρχομαι.

προ-έρχομαι,\* *to go forward, advance.*

Προκλής, -έους, δ, *Prokles, a descendant of the Spartan Demarātus.*

προ-πέμπω,\* *to send before.*

πρός, 805; p. 240, 6, *from, at, by, to.* PROS- in compounds.

πρόσ-εimi,\* *to go to or against, approach*; used as f. to προσέρχομαι.

προσ-έρχομαι,\* *to go to or against, approach.* PROSELYTE.

πρωί, *in the morning.* Fr. πρό.

πρώτος, -η, -ον, 255, 288; p. 66, 2; p. 68, top. FIRST, c. PROTOPLASM;

πλάσμα, *formation, cp.*

πυνθάνομαι,\* *dep. to inquire, learn.*

πῦρ, gen. πύρος, τό, FIRE, c. τὰ πυρά, *watch-fires.*

πῶς, *how?*

P

ρέω,\* *to flow.* RHYTHM.

σ

σκοπός, -οῦ, δ, *a lookout-man, scout.* SCOPE.

σκοπῶ (-έω), only in pres. and impf. a. and m. *to look at, consider.*

571, 3; 130, 2. r. in σκοπός. MICROSCOPE; μικρός, cp.

σπονδή, -ῆς, ἡ, *a libation, drink-offering*; pl. *a truce, or treaty.*

σπῶ (-άω),\* *to draw.* SPASM.

σταθμός, -οῦ, δ, *a STATION (c.), day's journey.* 551, 2; 129, 3. r. στα, in ἵστημι.

στέλλω,\* *to set, to equip.* STALK, c.

στράτευμα, -ατος, τό, *an army.* 553, 1; 129, 4. Fr. στρατεύω.

στρατεύω, f. -σω, etc., reg. *to serve in the army, march*; so in m. as if dep. 571, 4; 130, 4. Fr. στρατός, *an army.*

στρατηγός, -οῦ, δ, *a general.* Fr. στρατός, *an army*, and ἡγοῦμαι, *to lead.* 575, 582 c, 585 a; 131, 1, 132, 1. STRATEGY.

στρατιώτης, -ου, δ, *a soldier.* 557, 2; 129, 2, (b). Fr. στρατιά, *an army.*

σὺλ (συν) -λαμβάνω,\* *to take and bring together, to seize.* SYLLABLE.  
 σέμψαλος, -ου, ὁ, *an ally.* Fr. σύν, and ρ. in μάχομαι, *to fight.* 548; 129, 1.  
 συν-έπομαι,\* *to follow with.*  
 συν-έρχομαι,\* *to go with.*  
 συν-τίθημι,\* *to put together; m. to make an agreement with.* SYNTHETIC.  
 σώζω,\* *to save; p. and m. to escape.* SANE, c. Stem σα.  
 Σωκράτης, -ους, ὁ, *Socrates.*

## Τ

Ταμός, -ώ, ὁ, *Tamos, an Egyptian, admiral to Cyrus.*  
 τάσσω,\* *to set in order, array.* SYNTAX; σύν, cp.  
 τίμω (-άω), f. -ήσω, etc., reg., 496 a, *to honor.* 571, 2; 130, 1. Fr.  
 τῆμη, *honor.*  
 τιμωρῶ (-έω), f. -ήσω, etc., reg. *to punish.* 571, 3; 130, 2. Fr. τιμωρός,  
*avenging.*  
 Τισσαφέρνης, -ους, ὁ, *Tissaphernes, a Persian satrap.*  
 τοιοῦτος, 273; p. 78, note, *such.*  
 τόξευμα, -ατος, τό, *an arrow.* 553, 1; 129, 4. Fr. τοξέω.  
 τοξεύω, f. -σω, etc., reg., *to shoot, as with a bow.* 571, 4; 130, 4. Fr.  
 τόξον, *a bow, whence INTOXICATE (arrows being poisoned).*  
 τοσοῦτος, 273; p. 78, note, *so much, so many.*  
 τρέπω,\* *to turn, rout; p. and m. to turn and flee.* TROPIC.

## Υ

ὑπ-ισχνόμαι (-έομαι),\* *dep. to promise.* 817.  
 ὕπνος, -ου, ὁ, *SLEEP, c.*  
 ὑπό, 808; p. 241, 7, *under, by.* HYPO- in compounds.  
 ὑφ-ίημι,\* *to put under; m. to submit.*

## Φ

φεύγω,\* 495, *to flee.* FUGITIVE, c.  
 φίλος, -ου, ὁ, *a friend.* PHIL- or PHILO- in many compounds.  
 φόβος, -ου, ὁ, *fear,* 548; 129, 1. Fr. φέβομαι, *to be afraid.* HYDRO-  
 PHOBIA; ὕδωρ, *water,* cp.  
 φοβῶ (-έω), f. -ήσω, etc., reg. *to frighten; m. to fear.* 571, 3; 130, 2.  
 Fr. φόβος.

φουνικοῦς, -ῆ, -οῦν, 224; 43, note 2, *purple*. Fr. φοῖνιξ, *Phœnician*, name of the discoverers of purple. 568; 129, 14.  
 φυλάσσω,\* 496 a, *to guard*; m. *to be on one's guard*. PROPHYLACTIC;  
 πρό, cp.

## X

χαλεπός, -ή, όν, *hard, savage*.  
 χαλκοῦς -ῆ, -οῦν, 224; 43, note 2, *of copper, or bronze*. 566; 129, 14.  
 Fr. χαλκός, *copper, bronze*.  
 χείρ, gen. χειρός, ἡ, *hand*. CHIROGRAPHY; γράφω, cp.  
 χιτῶν, -ῶνος, ό, *a tunic, worn next the skin*.  
 χιών, -όνος, ἡ, *snow*.  
 χρή,\* impers. *one ought, or must*.  
 χρῶμαι (-δομαι), f. χρήσομαι, a. m. ἐχρησάμην, pf. m. κέχρημαι, a. p.  
 ἐχρήσθην, dep. *to use*.  
 χωρίον, -ον, τό, *a fortified place, stronghold*. 558, 1; 129, 8. Fr.  
 χώρα, *place*. CHOROGRAPHY; γράφω, cp.

## ω

ώρα, -as, ἡ, *a time, of day, month, or YEAR (c.), a fit time*. HOUR, c.  
 ὥς, *thus*.  
 ὥς, proclitic, *as, that*.  
 ὥσπερ, *just as* (ὥς strengthened by the enclitic πέρ).  
 ὥστε, *so that, so as* (ὥς strengthened by the enclitic τέ).  
 ὠτίς, -ίδος, ἡ, *a bustard, with ear feathers*. Fr. οὖς, gen. ὠτός, *ear*;  
 compare 557, 2; 129, 2, (δ), end. AURICLE, c. with οὖς.  
 ὠφελῶ (-έω), f. -ήσω, etc., reg. *to aid*.

## ADDENDA.

ἔω (-άω),\* *to permit*.  
 μάχη, -ης, ἡ, *a battle*. 548; 129, 1. Fr. μάχομαι.

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NOTE.—Instead of a special vocabulary for the exercises from English into Greek, the pupil is expected to rely upon his memory for the small number of words and phrases employed.

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